BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ Dr. Edwin T. Dahlberg, Pastor, First Baptist Church, Syracuse, New York, comes to BAPTIST LEADER as a most welcome contributing editor. Pastors and Sunday school workers will read his "Revive the Church Library" (page 18) with interest and enjoyment. He will appear again next month with an article vital to every Board of Deacons.

■ "War and Peace" (page 10) is reprinted by special permission from *Fortune* because it is a widely discussed pronouncement. Its statements have been strongly defended and praised by many churchmen in America; other equally prominent Christian leaders have questioned the fairness and the basic truth of this already famous editorial. Our only purpose is to furnish our readers an opportunity to read and ponder statements that have such power to stir the leaders of our churches.

■ Those who did not hear Dr. Rufus W. Weaver's radio broadcast from the nation's capital will wish to know why it was timely to discuss "Religious Liberty" and what was voiced as expressing the convictions of the Southern Baptist Convention, the Northern Baptist Convention and the National Baptist Convention. Dr. Weaver's speech is on page 14.

■ "Baptist Youth Conference," made a profound impression on all who witnessed our "youthful leadership in action, whose heads were clear, whose words were wise, and whose hearts were warm." Please turn to page 35.

■ Speaking of young people, every farsighted boy and girl who is planning to secure college training will wish to study Dr. Padelford's "Do We Need Denominational Colleges?" (Page 12.)

Next Month

■ Not even BAPTIST LEADER can be prophetic—safely. The promise, however, to give you the story of the Colporter-Missionary in March was sincere. But the large spread of pictures and the eloquent facts demanded that we defer this article until April, when we shall have more space.

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Northern Baptist Convention

Atlantic City, N. J., May 21-26

FORECAST by Program Committee

WITH May 21 less than three months away, Northern Baptists everywhere are looking forward to their annual Convention meeting, scheduled for Atlantic City, May 21-26. The theme of the six-day convention will sound a challenging note in a world unhappily concerned with blackouts: "The Light Shineth!" *(John 1: 5.)*

Around this radiant thought the Program Committee, under the leadership of Chairman Elmer A. Love, has developed a program that will be both inspirational and timely. Bible study, under the direction of Dr. C. G. Brownville, Tremont Temple, Boston; a "World Missions Sunday in the Church Schools," just before the Sunday worship service (Dr. C. W. Kemper, Denver, has been elected Convention Preacher); the presentation of missionary needs in dramatic form; an emphasis upon the home, and a discussion of great problems that confront the church—all these make a program worthy of the active support of every church of the Northern Baptist Convention.

Fellowship Night

One of the innovations this year will be Fellowship Night, held at the first evening session under the guidance of Mrs. L. H. R. Hass, of Brooklyn, New York. An informal reception will make it possible for delegates to meet the officials of the various societies. Dr. C. Oscar Johnson, former N. B. C. president, will be chairman, and the Rev. James W. Brougher, Jr., will speak on this occasion.

Other evening sessions will offer outstanding speakers. Wednesday night the subject of Christian Education will be developed by President A. C. Marts, of Bucknell, and President M. E. Dodd, of Dodd College. On Thursday night the Convention will consider Evangelism, with the Taylor brothers and Dr. Theodore Adams, of Richmond, Virginia. Friday night Dr. Daniel A. Poling, of Philadelphia, and Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America, will place a major emphasis upon the Christian Home. The Saturday night program will be built around Christian Citizenship, with Lieut.-Governor Charles Poletti, of New York State, delivering the principal address.

There will be no Convention banquets. Seminary reunions are set for 5: 30 P.M. Friday, and college reunions for the same hour Saturday evening.

Clinics

From 3: 30 to 5: 00 o'clock Wednesday, Thursday and Friday afternoons a series of Northern Baptist Clinics will be conducted under the general direction of the Rev. Stanley I. Stuber, chaplain and consultant in religion at the Clifton Springs Sanitarium and Clinic, Clifton Springs, New York. These will include panel discussions, a study of helps and literature and the presentation of findings before the whole Convention Saturday morning.

The following clinics have already been established:

1. *World Missions,* Dr. Earle V. Pierce, chairman.
2. *Evangelism,* Dr. Walter Woodbury, chairman.
3. *Great Social Issues,* Dr. Bernard C. Clausen, chairman.
4. *Higher Education,* Mrs. Leslie Swain, chairman.
5. *Race Relations,* Dr. James H. Franklin, chairman.
6. *The Minister and His Work,* Dr. C. W. Atwater, chairman.

The general chairman is at work on four other clinics that have been requested by a large number of our membership: *Education in the Local Church, The Baptist Witness, Baptists and Church Union* and *The Christian Home.* The Northern Baptist Clinics should prove to be one of the most helpful features of the whole Convention. Lists of panel members, topics and study-books, will be announced later.

Missions

The Associated Home Missionary Societies, under the leadership of Dr. G. Pitt Beers, will have the entire session Tuesday from 2 to 5 P.M. for the presentation of our missionary work at home.

Missions has the stage again on Sunday evening in a dramatic program being developed by the Rev. Verner Olson, of Newark, New Jersey. Dr. Gordon Palmer, president of the Eastern Baptist Theological Seminary, will be the speaker.

Miscellany of Interest

All evening speakers will be limited to thirty minutes.

The Rev. Harold V. Jensen, Seattle, will be in charge of the worship services.

President Guy Wimmer, Shurtleff College, is arranging a series of morning prayer meetings.

Saturday afternoon will be reserved for special group conferences (such as Men's, Women's, and Youth conferences); these must be cleared through the Program Committee.

All reports of committees are asked for in printed form. Reports are to be presented in summary fashion before the Convention and discussed at length in the panel discussion groups.

Special music will be furnished by a Negro quartet. A choir of the Colgate-Rochester Divinity School is expected for one day.

A memorial service for Dr. Maurice A. Levy is planned.

Time will be provided for the work of the Ministers and Missionaries Benefit Board, the report on Social Service Related Agencies, the report of the Survey Committee, and the American Bible Society.

Perhaps it will not be out of place here to remind you that the hard-pressed Program Committee is composed of Elmer A. Love, chairman, Mount Vernon, New York; Stanley I. Stuber, secretary, Clifton Springs, New York; Guy Wimmer, Alton, Illinois; Verner I. Olson, Newark, New Jersey; Mrs. Maurice Levy, Williamsport, Pennsylvania; H. V. Jensen, Seattle, and Mrs. L. H. R. Hass, Brooklyn, New York.

Note to Pastors

The Program Committee respectfully requests that sermons be preached on the Convention theme prior to the Atlantic City meetings.

CONGRATULATIONS!

■ Several churches have celebrated interesting "birthdays" within the past few months:

The First Presbyterian Church of Southampton, Long Island, commemorated the 299th anniversary of its founding. Guest speaker was the Rev. Dr. Philip Allen Swartz, a descendant of the Rev. Abraham Pierson, Sr., first pastor of the church in 1640, and founder of the city of Newark, New Jersey, in 1666.

The First Baptist Church of Philadelphia is not far behind, with its recent celebration of its 241st birthday. Dr. Ivan Murray Rose, pastor, spoke and also displayed a collection of church silver dating back to 1760 and the original church marriage book, begun in 1751 and still in use.

The Hyde Park Baptist Church (originally the Columbia Baptist Church) of Cincinnati, Ohio, also had something to celebrate in its 150th anniversary services. It claims to be the first Protestant church "north and west of the Ohio River and to the Pacific Ocean."

Temple Baptist Church, Chicago, marked its 70th anniversary with an eight-day "birthday party." Begun in

(Please turn to next page)

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OF INTEREST TO BAPTISTS

(Continued from page 3)

1870 as the Coventry Street Baptist Church, it changed locations and names several times, acquiring the present name in 1919 when it united with the Humboldt Park Baptist Church, and the Rev. Robert A. MacMullen became pastor. Those who took part in the celebration included John Nuveen, prominent Baptist layman and former member of the church; the Rev. George H. Yule, former pastor; the Rev. Mike Elliott, editor of *Minister;* Dr. Joseph C. Dent, former pastor; and Dr. A. M. McDonald, superintendent of the Chicago Baptist Association.

The First Baptist Church of Maywood, Illinois, also spent eight days marking its 50th anniversary. Organized with sixteen members, it now numbers 502, more than half of whom have joined since the Rev. William S. Jacobs became pastor in 1931.

■ Dr. John H. McComb, pastor of the Broadway Presbyterian Church, New York, recently condemned in a sermon many of the money-raising practices of the church. High pressure campaigns employing every trick of salesmanship to play upon the emotions of the people ought to be abolished because they are contrary to the Bible, he said, and church bazaars and suppers for raising money discredit Christ and Christianity in the eyes of the world. He suggested that ministers and financial officers of churches trust the Lord for help, and declared that if they would ask Christ to impel his people to give what is necessary, he would certainly do it.

■ The United Methodist Church, with 8,000,000 members in the United States, is in the midst of a program known as the Methodist Advance. Using the medium of rallies in eighty-two major cities, the advance is working on a nine-point program for closer fellowship among the churches, increased membership, bigger beneficences, advancement of spiritual life, deepening of the educational and missionary conviction of the church and a forward-looking program for each of the 27,000 local churches.

■ Lutheran churches in the United States received a total of $9,380,824 in contributions during 1938, which was an increase of about 13% over the amount given in 1937, according to a report of the National Lutheran Council. The total membership of Lutheran churches is reported as 4,866,512, which is an increase of 2½% over the previous year. Contributions for beneficences were reported as being $2,298,988 ahead of 1933, but about $2,000,000 behind the 1930 total.

■ The latest report on the number of members of Baptist churches in the world is 12,028,163.

■ Governor Luren D. Dickinson, eighty year-old governor of Michigan, recentl dedicated 2,000 Gideon Bibles befor 5,000 people at Grand Rapids, Michigan The public schools of Grand Rapids wi receive 925 of the Bibles, one for eac teacher's desk.

■ The Soviet Government in Russi claims to have established in Mosco the largest printing press in the worl which will be used for the printing o anti-religious books in five languages.

■ An announcement from Berlin, Ger many, reveals that the 1940 performanc of the Oberammergau Passion Play ha been canceled "in view of the war whic Great Britain has forced on Germany. The announcement said that the nex performance will be held after the wa

■ Franklin College, Indiana, recentl named Franklin P. Hall as head of it economics department to succeed Dr Robert Halliburton who died in Novem ber. Professor Hall graduated from th University of Oregon and received hi master's degree in economics and politi cal science at the University of Wis consin.

■ The South Phoenix Baptist Church Phoenix, Arizona, was formally organize with sixty members on the afternoon o November 26. Rev. George R. Probert pastor, began the work in this field mo than a year ago, preaching to the congre gation in a tent. The church now own a corner lot on which it plans to erec a new building soon. Rapid growth i this section of the city promises a brigh future for this new church.

■ Phoenix Christian Center, of Phoenix Arizona, now has as its director, Mis Joyce Jenkins, of Chicago, filling the position left vacant by Miss Leona Moore last fall. Miss Jenkins is a graduate o Wheaton College, and has her master's degree from the University of Chicago For four years she taught in John Brown College, Siloam, Arkansas, and for two years in Northern Baptist Theological Seminary.

■ The churches of the Chicago Baptist Association have been engaged since last November in a simultaneous evangelistic crusade which will culminate in March The campaign has been marked by a spirit of unity and enthusiasm and deep spirituality that promises high success according to Dr. A. M. McDonald, execu tive secretary of the association.

■ A report based on the records of 24 Congregational and Christian churches recently released shows that "large churches have been maintaining thei attendance better than smaller congrega tions during the last nine years."

■ Bucknell University, located at Lewisburg, Pennsylvania, received another big boost in its extensive building program with the announcement recently of gifts of $150,000. The money will go toward the construction of a new library, estimated to cost, with equipment, $350,000. Work on two new wings of the Engineering Building will be completed in the near future.

■ The Baptist Institute for Christian Workers, in Philadelphia, was host to an all-day seminar on the subject: "What the pastor and his staff church worker have a right to expect from each other." Dr. Daniel A. Poling, pastor of Grace Baptist Temple, Philadelphia, and Miss Freada Koeker, of the Baptist Board of Education, New York, conducted the discussions.

■ St. Louis Baptists, both Negro and white, have set aside March 10-24 for another simultaneous evangelistic campaign. Most of the forty-seven white churches and forty Negro churches will conduct special meetings every evening during the two weeks, while morning meetings for the pastors will be held at Third Church and noon meetings at strategically located churches throughout the city. Dr. S. E. Ewing, Secretary of the St. Louis Baptist Mission Board, and Dr. J. M. Bracy, pastor of the First (Negro) Baptist Church, will direct the campaign.

■ The 300th anniversary of the printing of *The Bay Psalm Book* was celebrated by the Hymn Society of Philadelphia recently. That book has the distinction of being the first book printed in English on American soil. Dr. Carleton Sprague Smith, chief of the New York Public Library division of music, spoke on "The Music and Musicians of the Bay Psalm Book."

■ The Rev. Arthur M. Butterfield, of Lawrence, Massachusetts, inserted the following want-ad in the Lawrence *Tribune* recently: "Men and women who were or are members of the Salem Street P. M. Church to occupy some of the empty seats and to take positions of trust and responsibility in the church. Reward in Heaven. Board of Trustees."

■ The *Connecticut Baptist* gives some interesting figures concerning attendance for the Baptist Sunday schools of that state. During 1918, the average attendance per Sunday was 9,624. The annual reports indicate almost no variation from this number until 1933, when attendance increased to 10,582. From 1934 to 1938, the reports indicate a decrease to 8,619. The reports do not permit one to say positively that during the past twenty years there has been any consistent trend toward either decrease or increase in Sunday school attendance.

Church Management

The Minister's Professional Journal

Edited by William H. Leach

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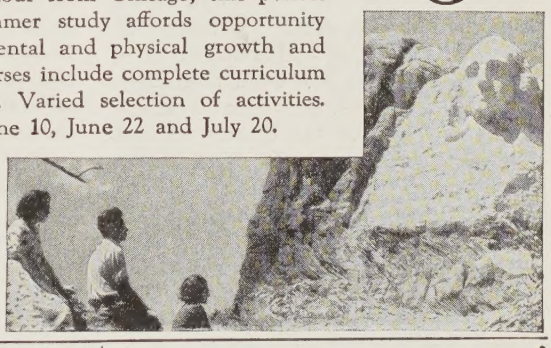

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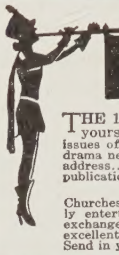

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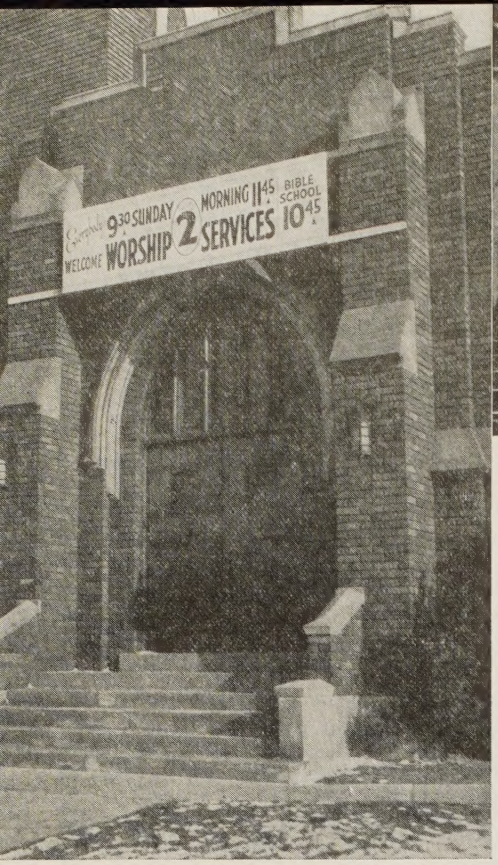
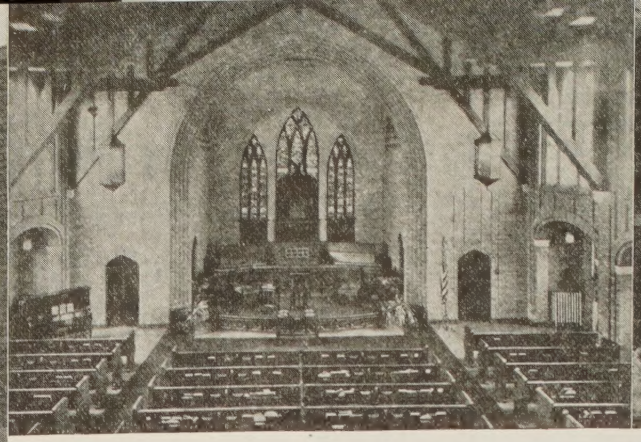
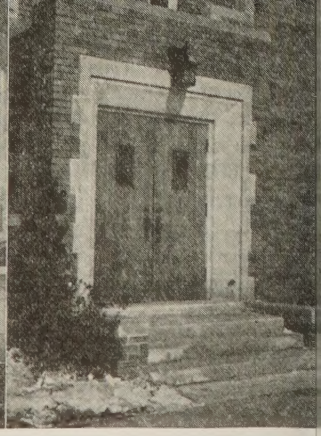






THIS BUILDING WAS COMPLETED IN 1926. SINCE THEN THE BALCONY AT THE REAR OF THE AUDITORIUM HAS BEEN ENLARGED AND A NEW SIDE ENTRANCE (LEFT) ADDED

A Church That *Grows by the Clock*

By STANLEY A. GILLET

IN June, 1701, the canoe of Antoine de la Mothe Cadillac touched the bank of the river where today stands the fourth largest city in the United States.

Now, the spirit of a place is determined, first of all, by its geography and history. The fact that California had been endowed with gold brought the days of '49. The discovery of Arizona's copper supply ushered in a drama characterized by greed and grit, by wild speculation on the one hand and scientific development on the other. Pennsylvania's coal settled the destiny of that state, and petroleum in Texas generated repeated booms in population and wealth. What factors contributed to the importance of Detroit?

The French gained a strong foothold in the St. Lawrence country when Champlain sailed up the river as far as Quebec and established the first permanent French colony in America. Catholic missionaries pushed west, penetrating the homeland of the Algonquins; by 1669 they had reached the western shore of Lake Michigan.

In 1760 France relinquished her claims to this northern territory, and Detroit (a French word meaning "strait" or "narrow passage") lapsed into English hands. However, the French language and the Catholic religion held sway for another fifty years. Almost in its infancy the young nation known as the United States of America acquired the territory bordering on the Great Lakes, yet even in 1796 Detroit had only one church, Ste Anne's. The first Protestant church was founded on River Rouge in 1810, but seven years passed before the Protestant influence was felt. By 1850 the Baptists had two churches in Detroit. Now the city's churches total 780.

A Growing City

Detroit has passed through a period of rapid growth. Between 1900 and 1930 the population increased 550%. Now 32% of all the people in Michigan live in the Detroit area. In 1938, Wayne County (composed principally of the city of Detroit) had the biggest factory payroll of any county in the United States.

One cannot hear the word Detroit without thinking immediately of the automobile. At the present time four out of every five Detroiters depend upon that industry for support.

The city has grown into a significant transportation center. Eleven railroads and fifty steamship companies operate out of Detroit. Raw products from the West pass manufactured goods from the East. With Canada just across the Detroit River, a huge volume of travel is international—no passports required.

A Growing Church

In that environment and among people who have produced so great an industrial expansion one surely would expect to find some wide-awake churches. This reporter visited one of these organizations—the Dexter Boulevard Baptist Church. Situated on one of the main traffic lanes of Detroit, it can be reached easily, even though many of its members live several miles away.

An attractive bulletin board on the corner identifies the building and announces the sermon topics. But the thing that stopped me right on the sidewalk was a sign above the front entrance announcing that in addition to the church school two worship services are held on Sunday morning.

"Why do you have *two*?"

"Our church auditorium can seat only five hundred persons," explained the pastor, Rev. Warner R. Cole, "and for the past year the people were so crowded that they could not be comfortable. So we decided to have an early service at 9:30 and a later one at 11:45."

"Do you preach the same sermon?" I asked with a sly smile.

"Yes, and follow the same order of service and use the same hymns, but nearly everything else is different. We have a new congregation, even another staff of ushers and a different choir to lead in the ministry of music, but the same organist has to play at both services."

In looking at the records it was discovered that the average Sunday morning attendance from September, 1938, through April, 1939, was 608; the evening, 352. The largest attendance was on Easter with over 1,600 in the two morning services and 728 at night. However, on March 19 the pastor preached to 867 people in the morning and 567 at night.

After the introduction of the two morning services, attendance began to climb. November 19 brought the largest attendance at regular services in the history of the church—1,015 at the two morning services, 926 at the church school.

The pastor stated that there have been ly two or three Sundays since the dual rvices began that the combined attend- ıce of the two services could have been ıred for in one service.

"Does the plan have any drawbacks?"

"Only one that I know of," Mr. Cole ıswered. "The members who come ırly do not see those who worship later, xcept when they meet in the Sunday chool. However, that drawback is over- ome to a certain extent in the evening ieeting. On the whole, our people feel ıat the present arrangement is a happy olution, temporarily. The real solution ill come with a new building."

"How has this change in services ffected your church school attendance?" again inquired.

"At first we feared that we might not ave so many, but to our surprise nearly very class has shown an increase since he dual services were started, and the otal attendance has increased more than 0%. The average church school attend- nce for the past year is 605. Now it is unning close to 900."

Planned Growth

Since it is a well-established custom or a reporter to inquire of the person ie is interviewing, "To what do you ttribute your success?" I attempted to hrase a question that would not sound uite so bald as that and yet tell me hat I really desired to know.

Mr. Cole was good-natured about it. The work of this church is not done y the pastor, nor by a small group of eople who are the pastor's friends. Whenever the church decides to do some- ning, the whole church joins together nd accomplishes it. Unless the church s a whole is willing to go along on some roject, the leaders feel that it would equire too much time and strength to ndertake to force an issue against the indifference or the opposition of the others.

"Then when we decide to do a thing, we are not content to relegate it to some convenient time or leave it to chance. We set a date that represents a reasonable time within which to do our job, and then we go after it."

The more I studied the church and its progress the more obvious it became that this church is committed to the idea of *growing by the clock.*

The church was organized November 21, 1894, in a hall, with forty-six members. It chose the name of Olivet Baptist Church. The following year it joined the Detroit Baptist Association. Then the group erected a building at Ferry and Hastings and renamed their organization the Ferry Avenue Baptist Church. At the end of ten years the membership had increased to 191. By 1909 the growth of the Sunday school demanded an addition to the building. Eight years later they sold their property, erected a temporary building on Grand Boulevard, and then disposed of that in 1925.

On December 13, 1925, the cornerstone of the present building was laid and the name was changed to Dexter Boulevard Baptist Church. The new structure cost $120,000, and it was built under the leadership of their pastor, Rev. W. W. McMaster. On Labor Day Sunday, 1926, the congregation dedicated their new auditorium. At that time the membership numbered 235. The years 1932 and 1933 brought special church problems, for many members living within the vicinity of the church building lost their homes and were forced to find other living quarters. This caused a decrease in attendance both in the school and at the church services.

Mr. Cole began his pastorate February 6, 1934. He brought to the people a spirit of hope and gave them a vision of their possibilities. Without underestimating the difficulties of their task—which included the clearing of a $44,000 mortgage—he stressed the importance of seeking the Lord's guidance and availing themselves of the vast spiritual resources that God had placed within their reach.

The pastor and the church agreed to set some reasonable goals, and then work toward their achievement within a definite time limit.

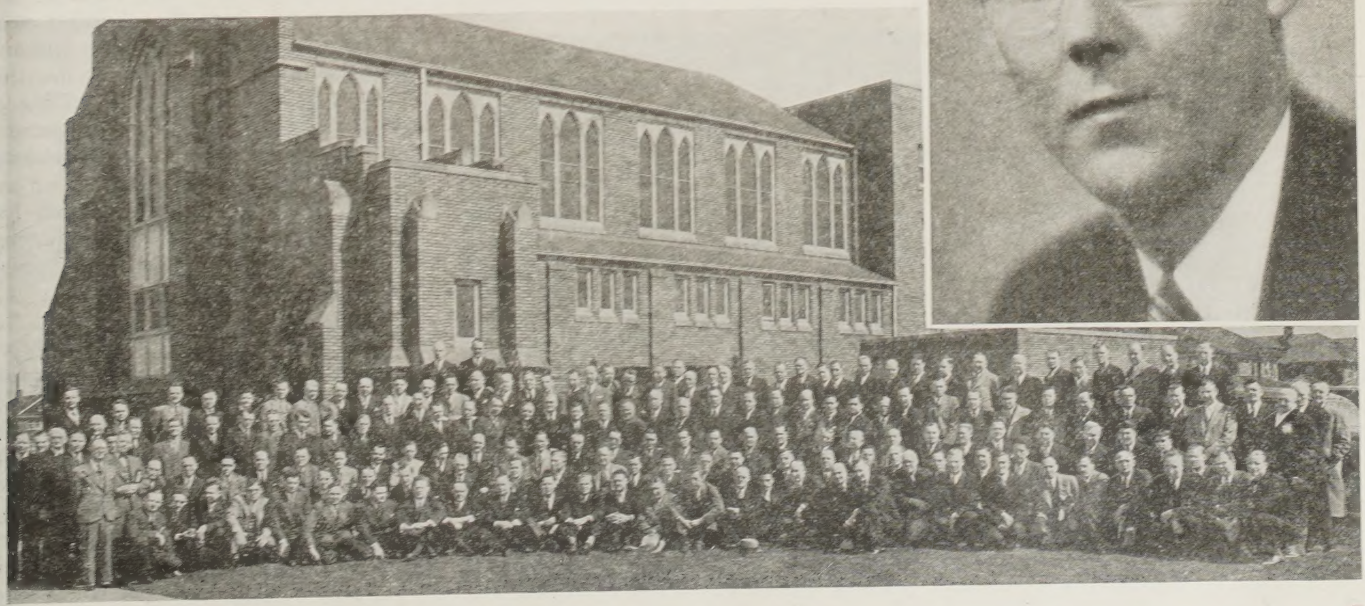
TEN GOALS FOR 1936–1945

1. A wider ministry of prayer throughout our church life, that God will make our efforts redound to his glory.
2. A marked increase in evangelistic zeal, using all means to reach the lost for Christ.
3. A continuous stream of young people sent forth into full-time Christian service.
4. A more faithful attendance by all our people at the services of the church and a more consistent and consecrated Christian living at home.
5. A steady increase in the number of missionaries supported by our church in both the home and the foreign fields.

WARNER R. COLE, Pastor

"IT IS MY OPINION THAT IF OUR CHURCH IS TO FUNCTION ON A HIGH EFFICIENCY BASIS, IT NEEDS, BEYOND SOUND ORGANIZATION, A WARM SPIRITUAL GLOW AND THE CONVICTION THAT IT IS IN THE COMMUNITY TO ACCOMPLISH A DEFINITE TASK FOR CHRIST."

THE MEN'S BIBLE CLASS, TAUGHT BY THE PASTOR, STARTED IN 1934. THIS PICTURE SHOWS 177 MEMBERS; AT THE PRESENT THAT IS THE AVERAGE ATTENDANCE



6. The establishment and the supervision of at least one mission church in Detroit.

7. A considerable increase in the number of actual tithers and every member a "giver of record."

8. The equaling of benevolence giving to our current expense giving as a church.

9. The liquidation of our present mortgage indebtedness in the next five years (1940).

10. The provision for additional building space and equipment to care for our church membership and activities.

At a later conference with the pastor and various officers of the church I attempted to check their progress in that program of growth. If the reader will compare these facts with the statement of goals he can judge for himself how far those aims have been realized.

The average attendance at the prayer meeting exceeds the 100 mark.

In 1934 the church had 300 members; now it has over 1,100. The past year brought a net increase of 112 members, 68 by baptism.

The weekly church bulletin now carries the names of nine missionaries to whom the church gives either total or partial support in addition to the undesignated gifts that go to the Unified Budget of the Northern Baptist Convention. The most recent addition is the name of Marguerite Calder, now working in San Francisco.

Dexter is not the largest church in Michigan, but it gives more money to denominational missions than any other church in the state. Their membership probably includes a higher percentage of salaried workers than the average in Detroit, but there are no wealthy persons. A number teach school, a few men are in business for themselves, and there is a small group of junior and senior executives. Total gifts for missions and beneficence came to $12,000 last year.

When anyone joins this church, whether by letter or experience or baptism, the pastor and the deacons confer with him concerning what the church expects from him—how he should live in daily life, how he should help in Christian work. The pastor also emphasizes regular and systematic giving. Every member is urged to make a pledge to Current Expense, Missionary and Building Fund budget, and he is taught to give a tenth of his income to the Lord.

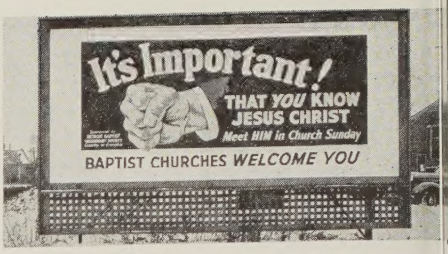
From a budget of $8,000 in 1933 the church's program has expanded to the point where it calls for a budget of $39,832 in 1939-1940. This increase is the result of educating the members to give. When the Every-Member Canvass was made on Sunday, April 16, 1939, the teams gathered in one day almost $36,000 in pledges. *The church treasurer purchased 750 sets of envelopes for the coming year and all but five were given out that one day and it was necessary to order 150 more.*

When it was proposed to pay off a mortgage of $44,000 on the church building and achieve that goal within *five* years instead of ten, it seemed like a most difficult thing to undertake. However, by the same method of growing by the clock it actually has been achieved and the final payment was made in January.

Already plans have been drawn up for increasing the size of the building and adding to the equipment.

Men in the Church Program

One of the strongest features of this church is its man power. One hundred and seventy-seven men are shown in the picture of the Men's Bible Class, reorganized in March, 1934, with forty-four men. Attendance now is averaging between 175 and 180. When this class began its work there was only one adult



THE DEXTER CHURCH CO-OPERATED IN THE CITY-WIDE DETROIT BAPTIST CAMPAIGN OF EVANGELISM; AMONG OTHER THINGS, IT PURCHASED FIVE OF THE OUTDOOR BILLBOARDS USED TO INCREASE CHURCH ATTENDANCE

group in the school. Earnest Christian men in any church mean power, influence, growth; so Dexter seeks men for Christ and the church, training their talents, nurturing their faith and loyalty for wider fields of service. With these to lead in men's work, Dexter has done splendidly. On the wall of the Men's Class room is displayed the plaque awarded to this church four out of five years for the largest delegation at the annual layman's retreat. Also the church received the Hurst Silver Trophy for presenting to the churches of Detroit the most acceptable program for work among men and boys. One of their outstanding laymen expressed the heart of the matter by saying, "If we get a man, we most often get a family. While it is easier to reach the women, frequently one gets only a single new member." By gospel teams, lay speakers, quartets and a fine male chorus, the man power of Dexter Church makes additional contributions to Baptist work in Detroit. Your reporter pauses here to say that his host in Detroit was one of Dexter's fine laymen, typical of the kind that Baptist churches need, son of a Baptist preacher, graduate of one of our own colleges, active in the church as teacher of a class of young married people, with an attendance of forty. Including the pastor, Dexter has nearly twenty men and women who have come from ministers' families.

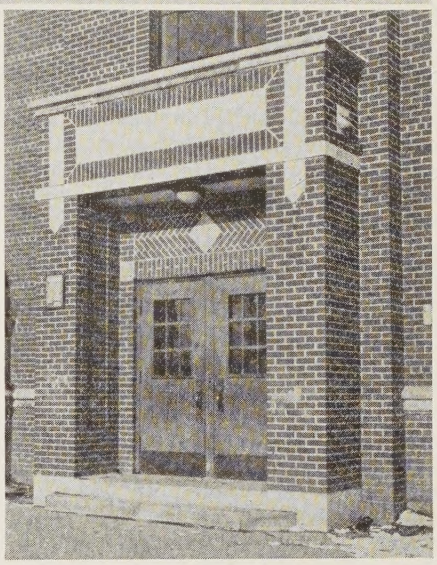
Well does Dexter know that she has received much from the churches near and far who have sent into her life and work many faithful workers. For this the church is grateful and is willing to lend in turn her workers for any service they can render to the City Missionary Society, the Detroit Association or the State Convention; and the church has found that instead of losing thereby, she has gained knowledge, wider vision and helpful experience.

Growing Along Every Line

The pastor keeps striving for progress in every department of the work. "We believe in the continual emphasis of the evangelistic message as the secret of perpetual growth. Yet we are not going to do this to the exclusion of other influences. We know that we need to emphasize our young people's work and our entire program of Christian education."

THE JUDSON B. Y. P. U., ONE OF THE SUNDAY EVENING YOUNG PEOPLE'S GROUPS

ALL BUILDINGS IN THE BETHANY COMMUNITY ARE INDIVIDUAL HOMES, MOST OF THEM ATTRACTIVE BRICK STRUCTURES; THERE ARE NO APARTMENT HOUSES. BELOW IS SHOWN THE ENTRANCE TO GEORGE FORD SCHOOL



In order to keep the church school supplied with competent teachers a leadership education class is going on all the time. It meets on Sunday morning as a part of the church school.

A class of young people, many in college and business training, has been built up to a regular attendance of between thirty and forty—this a part of a strong Young People's Department with a December average of 135.

Three young people's societies—the Senior B. Y., the Judson Union, the Livingstone Union—are contributing their share to the church's progress.

The Men's Bible Class, led by the pastor, is well matched by a Woman's Bible Class, taught by the pastor's wife. Since the dual worship service was introduced, the latter class has attained an attendance of 130. Five years ago it had only twenty-five members.

In the fall of 1934 members of this Bible class organized the Four-folders Class. As a result of careful planning and hard work the average attendance has been increased to seventy. A nucleus from the Woman's Bible Class has grown into a class of business girls with thirty members.

Co-ordinating and undergirding all the work among the women is the Woman's Union to which every woman belongs automatically upon joining the church. In this department an innovation was made effective some years ago when it was decided to change the membership of all the circles each year. For this a novel plan is used. An attractive luncheon is served after which a large bowl is placed on the center table containing on individual slips the names of all the women in the membership. Around the table sit the circle captains chosen for the new year. One by one the names are taken by lot and assigned to circles in order, until all have been chosen. Thus do new members find it easy to get acquainted, selfishness of spirit and interest is thwarted, and loyalty to the work of the Union and the church is encouraged. Four circles were sufficient six years ago. Now there are fourteen, providing literally hundreds of jobs definitely assigned to individuals. Dexter's women place a premium on faithful, sacrificial service, which is the basis of their accomplishments. Five W. W. G. groups, with another soon to be organized, also function under the supervision of the Woman's Union.

The Annual Missionary Institute has attained the age of six years, and under able leadership has become one of the largest Baptist Schools of Missions in the state.

One of the goals adopted by the church calls for the utilization of volunteer workers to carry on the work often done by a paid staff. Until this last year all of the work of keeping the church records, both clerical and financial, was handled by volunteers. Mr. Cole believes that the more people the church can utilize in performing its tasks the closer will be the bonds between them and the church. A good example of what volunteers can do is furnished by the proposal of the church to establish a mission.

Growth of a Mission

This project was initiated on the theory that the church would grow faster and the members feel more interest if they had some special missionary project outside of their own organization. Accordingly, a mission was started in February, 1937, near the Kelvinator plant, in a rapidly growing residential section of Detroit. Whereas some of the adjacent blocks had only one or two houses at that time, now all available lots have been utilized for new homes. The population of the neighborhood has increased 98%. All buildings are individual homes, most of them attractive brick structures; there are no apartment houses. This area in which the mission operates (three miles long and one-half mile wide) was assigned by the Detroit Council of Churches to Dexter Church for the establishment of its new work.

The congregation rents a part of the George Ford school building. Their Sunday school has thirteen classes and an attendance of 160. Of the eighteen teachers and officers, nine come from the Dexter Church. The oversight of the work is in charge of a strong committee, made up of representatives of both organizations, who meet regularly to plan the work.

A short time ago a World Wide Guild was organized. One of the missionary circles of the Dexter Church is made up of women from the Bethany mission.

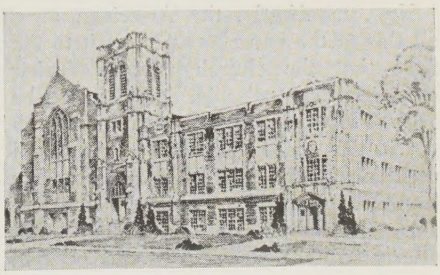
The mission expects to organize as a church in the near future.

What of the Future?

Full well Dexter knows that "except the Lord build the house, they labor in vain that build it," and is humbly grateful for all God's blessings. The better part of the story could be told through changed lives, transformed homes and a united membership that continually seeks through prayer the will of God in all its efforts. The church stands shoulder to shoulder with the other fifty-five Baptist churches in Detroit, many of whom, through longer years of service and more effective accomplishments, are pointing the way to a brighter day in co-operative Baptist endeavor. Only in this way can we all grow stronger in the service of our Lord and King.

In reviewing all that Dexter has accomplished I wondered if perhaps the church has reached the peak of its development and might even face a possible decline. Mr. Cole met my skepticism with this positive conviction: "The future of this church is as bright as the promises of God. I firmly believe that there is no limit to the work that can be done in Detroit by the people of Dexter Church."

THE NEXT STEP FORWARD FOR DEXTER



Baptist Leader reprints this editorial from *Fortune*, issue of January, 1940, for whatever values its reading may have

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WAR AND PEACE

The failure of the Church to teach absolute spiritual values will undermine Christian civilization

DEMOCRACY is too easily assumed to be a pattern of government, based upon certain special political bodies and offices. It is true that democracy has its parliaments and legislatures, its ministers, secretariats, and courts of law. Yet these elements, no matter how arranged, and no matter how controlled or balanced, cannot make a democracy. A monarchy, such as that of Britain, may be democratic; an elective system, such as that of the U.S.S.R., may not be. Democracy is a spirit, not a form of government. It is embedded in intangibles; it consists largely in assumptions, one man about another, one nation about another.

And in our civilization these assumptions are Christian assumptions.

As the leading democracy of the world, therefore, the United States is perforce the leading practical exponent of Christianity. The United States is not Christian in any formal religious sense; its churches are not full on Sundays and its citizens transgress the precepts freely. But it is Christian in the sense of absorption. The basic teachings of Christianity are in its blood stream. The central doctrine of its political system—the inviolability of the individual—is a doctrine inherited from nineteen hundred years of Christian insistence upon the immortality of the soul. Christian idealism is manifest in the culture and habits of the people, in the arguments that orators and politicians use to gain their ends; in the popular ideas of good taste, which control advertising, movies, radio, and all forms of public opinion; in the laws, the manners, and the standards of our people. If these applications of Christianity are materialistic, they are nonetheless real; they are nonetheless removed from the barbaric, the pagan, the un-Christian; they are nonetheless humanitarian rather than terroristic, kind rather than cynical, generous rather than selfish. The American has always been, and still is, at home among ideals.

Failure of the Church

Now, manifestly, the American owes all this to the church. He owes it to the fight that the church put up during long, dark centuries in Europe; and he owes it to the leadership that the church provided in the settlement, founding, and political integration of his incredibly bounteous land. But while his original debt to the church is thus profound and utterly without price, it cannot be said that, for the past hundred years or so, it has been much increased. It cannot be said that this period, characterized by the greatest material progress that man has ever made, is characterized by an equivalent spiritual progress. It cannot be said that the church has faced with any conspicuous success the new material conditions brought about by the industrial revolution. Indeed, just the opposite can be said. It can be said that the church has been unable to interpret and teach its doctrine effectively under these conditions; and that as a result there has been a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life.

We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. It practices Christianity because the teachings of the church have been absorbed into its culture or ethos; but it fails to believe because it is no longer being effectively taught. The Christian leadership has passed from the hands of the church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled.

Speaking as Laymen

Fortune comes to this subject as a layman. We cannot presume to know what the church's solution is. We cannot enter into the great underlying conflict between God and mammon, or suggest what reconciliation there may be between them, if there may be any. As laymen dedicated to the practice of Christianity, we can merely record our certainty that in order for humanity to progress it must *believe;* it must have faith in certain absolute spiritual values, or at least have faith that absolute spiritual values exist. The church, as teacher and interpreter of those values, is the guardian of our faith in them. And as laymen we do not feel that that faith is being guarded.

Record of Inconsistency

In support of this criticism it would be possible to bring forward considerable historical evidence, such as, for example, the church's stand toward slavery for decades prior to the Civil War. Neither in the North nor in the South did the church embrace the doctrine inherited from its own teachings, that all men are free, whether black or white. Instead, it rationalized slavery during the entire period of the "irreconcilable conflict" and did not change its position *until the people forced it to.* It did not, that is to say, preach absolute values, but relative values. It failed to provide spiritual leadership.

But for examples of this failure to define and interpret absolutes, it is not necessary to have recourse to history. The most trenchant example is to be found in our own time in the church's attitude toward war. In 1914 the United States church was solidly opposed to war, which it characterized as un-Christian. The United States, it asserted, must on no account be drawn in. But in 1917, on the grounds that certain Christian values were at stake, the pastors mounted their pulpits to declaim against the Huns and bless the Allied cause. As Elijah commanded the fire to come down from heaven, so did they. It used to be said among the troops with a kind of clairvoyant bitterness that if the Y.M.C.A. didn't win the war, then the preachers back home surely would. Such hatred for the enemy as there was in the front lines produced no oratory to compare with the invectives hurled against Germany by the men of Christ. The spirit of Elijah stalked the land.

But the reaction from that war to end war was as extreme as the invectives that had urged it on. Nowhere could men see any good in the war; nowhere would men give any credit to the peace. The boys had died in vain. And as for the church, it descended from its pulpits to meditate. Collectively or individually, publicly or privately, it retracted; it was ashamed of having called down the fire; a number of its members turned to extreme pacifism; and when the war of 1939 broke out it was *again* opposed to participation almost to a man.

There are two points to observe concerning this complete circle that the church made in the span of twenty years.

Failure of Absolutes

First, the values used by the church in reaching its decisions could not have been absolute spiritual values because by no spiritual logic is it possible to get from one of these positions to the other. The threat to Christianity from the

Kaiser in 1917 was far less than the threat from Hitler of today. The regime of the Kaiser was militaristic, ambitious and bold; but it embodied also an old-world culture from which neither religion nor certain political rights were excluded. The regime of Hitler, on the other hand, is nihilistic, in that it derives its strength from the denial of all values except the self-evident value of personal power. It is godless. Yet the men who urged United States soldiers in 1917 to face death against an ordinary emperor, whose chief sin was worldly ambition, now conclude that it would be wrong to fight a virtual Antichrist whose doctrines strike at the base of the civilization which the church has done so much to build.

In reply to this the pastors plead human fallibility. Indeed, no one can expect them to be infallible, but an examination of their plea sheds light on their predicament. In an effort to clarify the situation last October, *Fortune* wrote to 137 pastors of the nine major denominations and asked them to elucidate their attitudes toward war. From this request we received an amazing 65 per cent reply, mostly in long, painstaking letters: there can be no question as to the church's sincerity and earnestness. But the vast majority of these earnest respondents had a peculiar complaint, namely, *disillusionment* after the World War. This, they said, accounted largely for their change in attitude between 1917 and 1939.

But it is pertinent to ask: disillusionment in what? It was fair enough for the doughboy to be disillusioned because nothing turned out for him the way it was promised. It was fair enough for taxpayers and bondholders to be disillusioned because they lost their money. It was fair enough for statesmen, even, to be disillusioned, because they tried to set up an international system of peace—and failed. Disillusionment, indeed, might be expected of the laity, who had tangible hopes for a better world, which were not fulfilled. But is disillusionment a proper plea for the church to make? If the pastors had had genuine spiritual grounds for urging our participation in the last war they would not now be disillusioned; for the spiritual fight is an endless fight, the kingdom of heaven is infinitely far, and the loss of one battle, no matter how costly, cannot be accepted as definitive. After nineteen hundred years of struggle we cannot surrender our spiritual values, and if we must be killed in order to preserve them—which is what the church said—we must not be disillusioned by temporary failure. It is for the flesh to be disillusioned, not for the soul.[1]

[1] It is pertinent to note that the Catholic Church, with its concept that there may be such a thing as a righteous war, escapes the inconsistency that gives rise to this charge of Failure of Absolutes (as do Christian pacifists). But no denomination in the United States escapes the second charge of Failure of Leadership.

Failure of Leadership

Secondly, if the pastors were not reasoning from absolute spiritual grounds last time, how can we be sure that they are doing so this time? Their position today is almost exactly what it was in 1914, and their arguments are almost the same. How much will it take to get them over on the other side of the fence? The answer would seem to be clear: the pastors will go over to the other side when, as, and if the people go over to the other side.

Indeed, the pastors are not talking about the soul at all, they are talking about the flesh. They are talking about the same thing that the American industrialist talked about when he, too, urged us into the last war, and the same thing that he talks about now when he urges us to stay out of the present one. In both cases—but especially in the present one—industry has provided a leadership at least as effective, and based essentially upon the same arguments, as that of the church. Industry wanted to save democracy in 1917 by fighting; it now wants to save democracy by not fighting. If its point of view is more materialistic than that of the church, its goal is identical. And so far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders.

Thus the flock is leading the shepherd. And this circumstance in turn has two results, which, if they are not corrected, will carve themselves deeply in human history.

The Rise of Materialism

The first result is, as already indicated, a rise in materialism. No matter how well intentioned our lay leaders may be, this result can scarcely be avoided. By definition the layman is primarily concerned with material affairs. Industrialists are not, should not be and certainly do not claim to be spiritual leaders. The best they can do is to adapt such spiritual truths as they have been taught, to the requirements of the arena of action. Their progress in this direction is inevitably slow. But it will vanish entirely unless the initial teaching is strong, convincing, related to the contemporary scene, and consequently effective. In this regard it is all-important to observe that the solutions to material problems are not to be found within materialism. This is just as true as the fact that democracy is not merely a collection of political bodies. By no conceivable set of circumstances could materialism have produced the great "solution" of the eighteenth century that we have come to know as the American system. The American system has its origin, on the one hand, in passionate religious sects who believed in the spiritual absolutes that today are lacking; and on the other hand in those rationalists of the Golden Age of the American colonies, for whom reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh.

Therefore it may be safely predicted that if these matters are left in the hands of the laity, to be solved on basically materialistic grounds, a gradual revolution will set in, and civilization instead of going forward so breathlessly, will seem to recede. Without spiritual leadership the maladjustments of our politico-economic system must inevitably increase; unemployment, lack of opportunity, maldistribution of wealth, and lack of confidence will symptomize a long retreat; collectivism will grow; and what remains to us of the Golden Age, when we were able to *believe*, will be consumed in revolutions and wars. For the solutions to these things do not lie within these things.

The Spiral of Disillusionment

Second, so long as the church pretends, or assumes to preach, absolute values, but actually preaches relative and secondary values, it will merely hasten this process of disintegration. We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. But this is not the disillusionment that the pastors complained of in their letters to *Fortune*. This is not a disillusionment in the ability of men to win wars, or to make peace after wars. This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity, but civilization.

There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.

UNIVERSITY HALL, BROWN UNIVERSITY, PROVIDENCE, RHODE ISLAND

Do Baptists Need Denominational Colleges?

By FRANK W. PADELFORD [1]

IN 1937, Harvard, the oldest American college, celebrated the three hundredth anniversary of its founding. It was in many respects the greatest educational event in the world's history. It brought together on the Harvard campus the largest number of the world's outstanding scholars ever to have been assembled. The celebration consisted of a series of conferences covering several weeks and culminated in three wonderful days of educational pageantry.

What was it that led to the founding of this college way back in 1637, only seventeen years after the Mayflower had landed its precious cargo at Plymouth Rock? The answer is found in that famous letter from one of the founders to his friend. "We dreaded," he wrote, "to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." This quotation, cast in bronze, has been placed beside the gates to the college yard. Harvard was founded to train ministers for the church.

Founded by the Churches

What was true of Harvard was true of all the early American colleges, Yale, Princeton, Columbia, William and Mary, and many others. Of the first 119 colleges founded in this country, 114 were established by the churches. The churches desired educated ministers. Nothing speaks more eloquently of the noble character of those little, scattered churches. The first students were all candidates for the ministry. In fact, our third Baptist college, founded in 1820, for the first twenty years of its history admitted no students who were not preparing for the ministry.

Gradually the thirst for knowledge on the part of young men who were not looking forward to the service of the church, and the demand for educated leaders in other professions, led these first colleges to admit others to their privileges. Little by little the doors were widened until today men and women looking forward to any calling, or with no plans for the future, are welcomed in almost every Christian college.

Our Baptist fathers shared the desires of their fellow colonists in respect to education, and though they were slow in starting, they also began to found schools of learning. They had difficulty at first in finding a colony that would grant them a charter for a college. Finally, in 1765, Rhode Island, the colony founded by Baptists, granted them this privilege and Brown University was established. Then in 1813, the Legislature of Maine, at its first session, granted the charter for the second school, and Colby College came into being. Five years later, a group of thirteen laymen residing in eastern New York became convinced that they must have educated ministers. They met in a farmhouse in the village of Hamilton, and before they left each one of them placed a dollar on the table and thus laid the foundation of Colgate University.

Then came a great event in Baptist history. Luther Rice, on his way out to India, was converted to the Baptist point of view. Rice left Judson in India and came back home to find other missionaries to go out to his aid. He found that there were not enough men available. Accordingly, he devoted the rest of his life to strengthening the Baptist denomination and to founding Baptist colleges all through the colonies, particularly in the South where none had yet been established. No other man has done so much to advance the Baptist cause in America as did Luther Rice.

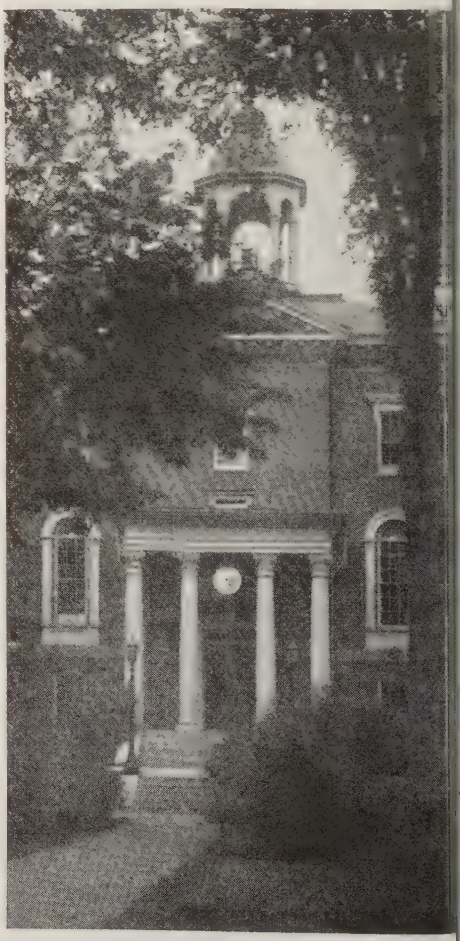
Strengthening the Churches

Here then was the motive for the founding of these early American colleges. The men who were laying the foundations of the Republic desired to have men in their pulpits who were qualified to interpret to them the Word of God. Strange that so many Baptists today do not share that passionate desire!

As the states to the westward were opened up and the Baptists moved into the new areas, they established their schools. Today, the small state of Delaware is the only state east of the Missouri River where the Baptists have not founded a school; and Delaware and Iowa, which has lost four colleges, are the only states east of that river which do not have a Baptist school or college.

Our Baptist movement west of the Missouri has gone on more slowly, and in the seventeen Western states there are only seven in which the Baptists now have schools of their own. These schools are for all grades—academies, junior colleges, senior colleges, seminaries and universities. In them one can secure

HATHORN HALL, BATES COLLEGE, LEWISTON, MAINE



[1] Executive Secretary, Board of Education of the Northern Baptist Convention.

any kind of education that one desires and in any field. Our colleges have responded to the growing thirst for knowledge and are now filled with young people preparing for all phases of life. Only a very small percentage of them have the service of the church in view. Thus have the changes in American life manifested themselves in the church colleges.

In every land education has always been, supremely, the task of the church. Wherever education has been introduced, the church has introduced it. The state never has been interested in the education of its people until the spirit of democracy has been introduced and developed; but when government passes into the hands of the people, the necessity for an educated citizenship appears. For this reason education has developed most rapidly and most completely in the democratic countries. In America state education has had its widest and highest development. Here practically all primary education and much of our secondary education has been taken over by the state, and today the state is furnishing college education to one-half the college students of the land.

Since this is so, why should not the church now withdraw from this field as from a completed task, and leave the entire business of higher education to the state? In other words, what has the church to offer that the state does not offer, and what advantages has the church college to warrant its continuance?

Advantages of the Church College

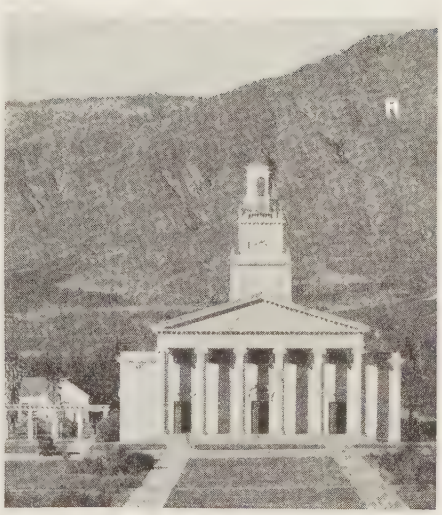
In the first place, the church college offers opportunity to pursue one's education in a Christian environment. It is difficult to exaggerate the importance of the experience of going away to college. It is the great turning point in life. The student cuts his lines for good with the past. He enters a new world. He leaves an environment in which he has been brought up, where everything is familiar, and suddenly and alone is dropped down into an environment where everything is new and strange. In one day he enters into a world of which he knows nothing at all and everything will seem strange to him. It will make a difference to him whether or not he finds that environment to be friendly.

There is more than that to it. He is entering into a new experience. A world with which he is not familiar opens to him, and it will reveal to him many strange things—things of which he never before has heard or even dreamed. That is why he goes to college. He will have many questions to ask. Many secrets will need to be explained. His entire future will depend upon how those questions are answered and how the light is focused on his path.

He will find that the church college furnishes a friendly environment. People there are interested in him as soon as he arrives, people whom he will be glad to know.

He will find that the church college is staffed with men and women who are Christians, who have a Christian attitude toward life, who seek to see the world from a constructive Christian point of view. These men and women are to be his guides in the new venture; they will interpret to him this great new world that will keep opening before him. These teachers will desire to help him during every crisis; and if ever crises come in life, surely they will appear during these college days.

The church college usually is small as compared with the great state institutions. To the student this may not appear as an advantage. He may be thinking that he would like to have his diploma from a large institution with an international reputation. That there are advantages in that, no one can deny. But in the small college the student stands out as a personality. He is known by his own name. In the large institution he is almost, though not quite, number 3,069. It is not difficult to judge, therefore, under which conditions the student will develop most rapidly and normally.



CHAPEL, UNIVERSITY OF REDLANDS, REDLANDS, CALIFORNIA

What about the relative costs in the church college and the large institutions? That depends, of course, upon the colleges compared. At some church colleges the costs run high, and at some large colleges the costs are low. In the church college there is, of course, the tuition charge, which runs all the way from $150 to $400, while in the state universities, for example, the tuition charge is much less. On the other hand, when all the costs are compared you probably will find very little difference. Most church colleges have scholarships to offer, and in the small college it is easier for a student to get work and to earn part of his way. In order to obtain a true picture you must compare college with college.

If a student has the will to get an education, he can get it in any college, and he will find that each institution has special advantages that the next college does not possess. No matter which college he chooses, however, he will have the satisfaction of believing, after he has completed his work, that he went to the best college for him in the entire country. That is one of the real joys of an educational life. Looking back upon my own experience, I am glad that I went to a small church college, for I took away from it advantages that no large institution could possibly have offered.

■

LIBRARY, FRANKLIN COLLEGE, FRANKLIN, INDIANA

Of the thirty Presidents of the United States, twenty have been college men, and seventeen of the twenty were graduates of denominational schools.

Although Christian colleges have less than half the students who attend state and municipal schools they have four times the prominent men.

"Absolute Religious Liberty"

An Address Delivered January 21 over the Columbia Broadcasting System

By RUFUS W. WEAVER [1]

LAST Christmas Eve the people of America were dominated by the spirit of Christmas and by the desire for the re-establishment of a world peace. The President of the United States, whose efforts to prevent the outbreak of war in Europe had greatly strengthened his hold upon the entire nation, chose this moment to address three heart-moving letters, each practically the same in content and phraseology; one to the president of the Federal Council of the Churches of Christ; another to the president of the Jewish Theological Seminary of America and the third, to the Pope, as the head of the Roman Catholic Church. The President, "realizing the spiritual kinship of all who believe in a common God," appealed to these three religious leaders to encourage a closer association between those in religion and in government who possess a common purpose; namely, "the re-establishment of world peace on a surer foundation." The call that the President made for "parallel action," in which Protestants, Catholics and Jews through their official representatives were to advise with him, seemed to those, under the spell of Christmas, to be reasonable, desirable and in every way commendable.

In connection with the release of these three letters, the President announced the appointment of Hon. Myron C. Taylor to be his personal representative at the Vatican, with the rank of ambassador. A few days later, the Pope of Rome, addressing his Cardinals, described Mr. Taylor as "the first Ambassador of the provisional Embassy at the Vatican." Those who believe in the complete separation of Church and State were disturbed by the interpretation given by the Pope as to the diplomatic status of Mr. Taylor. Among those who saw in this appointment the possibility of a "nationwide divisive discussion as to its implications," a discussion better calculated to retard than to promote the President's laudable objective, were the Baptists. In their inquiry, addressed to the President, December 28, 1939, they said that "the distinctive theory, upon which this government has been founded, is the absolute separation of Church and State, and any recognition, implied or otherwise, of the political status of any ecclesiastical organization constitutes, in our judgment, an assault upon this principle."

[1] Chairman of the Executive Committee of the Associated Committees of Public Relations for the Northern Baptist Convention, the Southern Baptist Convention and the National Baptist Convention.

Realizing that millions of American citizens do not understand our position, and probably interpret the action we have taken as unwarranted, we welcome the courtesy of the Columbia Broadcasting System in granting this opportunity to address the American people.

During the year 1939, the Southern, the Northern and the Colored Baptists, meeting in their general conventions, adopted a Pronouncement upon Religious Liberty. From this document, that bears the endorsement of 10,250,000 Baptists, I read its concluding words: "Believing religious liberty to be not only an inalienable human right, but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else. Profoundly convinced that any deprivation of this right is a wrong to be challenged, Baptists condemn every form of compulsion in religion or restraint in the free consideration of the claims of religion. We stand for a civil state, 'with full liberty in religious concernments.'"

In defining the Baptist view of the proper relation of Church and State, the Pronouncement says: "We acknowledge ourselves to be citizens of two commonwealths: one, earthly, the United States; the other heavenly, the kingdom of God; and we claim the right to be good citizens in both. We recognize the sovereignty of the State and we give allegiance to the State, but we cannot give to the State the control of our consciences. We must obey God, rather than men.

"The government resorts to coercion; we use persuasion. The government has authority over the acts of its citizens; we have to do with the motives. The business of the government is to make good laws; our business is to make good citizens who continue to demand the enactment of better laws, embodying higher and still higher ethical standards. The end of governmental administration is equal justice under law. The end of our endeavor is the establishment of the will of God in the hearts and institutions of men."

This Pronouncement came into being because evangelical Christianity is facing today the most serious crisis in all history. Evangelicalism prospers only when the forces of government are not hostile to the preaching of the Gospel. The world is witnessing the growing dominance of organized forces that seek the destruction of those social agencies and institutions that have safeguarded and encouraged the spread of the evangelical faith. Totalitarianism, whether it be religious or governmental, abolishes the religious liberty that preconditions the free preaching of the Gospel of the grace of God. Within the past twenty-five years one-fourth of the world's population has been brought under the sway of dictators—and not one of these is favorable to our evangelical faith. Religious liberty is in retreat along all fronts.

The Government has extended special favors to one ecclesiastical body, we believe, to the injury of all other religious groups. The Baptists, therefore, in the Pronouncement make the following declaration: "We oppose the establishing of diplomatic relations with any ecclesiastical body, the extension of special courtesies by our government to any ecclesiastical official as such, and the employment of any of the branches of our national defense in connection with religious services that are held to honor any ecclesiastical leader. All such violations of principle must be resisted in their beginnings."

It was this declaration, made by American Baptists, that led to the inquiry and later the conference with the President on January 9, 1940, regarding the status of Hon. Myron C. Taylor at the Vatican. Those who participated came away with the understanding that the appointment was a temporary expedient and grew out of the vast influence exerted by the Vatican over the large populations within the confines of those countries now engaged in war. Though we are encouraged by this assurance, we view with concern the possibility of the establishment of permanent diplomatic relations with Vatican City, and sincerely hope that the Congress will never make appropriation for such an embassy.

For us religious liberty is a God-given ineradicable right, to be recognized and conserved by all human agencies that exercise authority; religious liberty is the enjoyment by the individual of the inalienable right to choose his religious affiliations without coercion from any source whatsoever; religious liberty is the ultimate ground of democratic institutions, and whenever this liberty is questioned, restricted or denied by any group political, religious or philosophical, the friends of religious liberty must become anxious and concerned.

Therefore, we hold that the policy o

(Please turn to page 63)

THESE PRIMARY CHILDREN ARE MAKING NOTEBOOKS TO ILLUSTRATE THE LESSONS TAUGHT

35 Minutes Early

By WALTER WHITE[1]

OUR church has just made a pleasant discovery. The week after Easter need not witness a let down in the life of our congregation. We know, for this year we planned an Easter vacation school as a remedy for the spiritual slackening.

In spite of the small number taking advantage of the classes—the registration totalled thirty-one boys and girls out of a resident membership of one hundred fifty-six—we believe we have experienced a spiritual adventure that offers inviting possibilities.

Nothing could have been of a more voluntary nature. The boys and the girls received invitations to attend, but no one was compelled to be present. The church doors stayed unlocked at all times, so the boys and girls could come or go at any hour. Parents were cautioned against pressing their children to attend every session, and all announcements stated that work could be done or left undone, according to the desires of the pupils. In spite of this almost complete freedom there was practically no disturbance from children coming and going and there was only one case of tardiness during the week. On the third morning eighteen boys and girls came thirty-five minutes early for the first class. The sessions ran from 9: 30 to 11: 30 A.M. The average attendance for the five mornings was twenty-three.

Everyone understood that the Easter vacation school would have to be planned differently from the usual vacation church school held in our church each July. In that school we ordinarily have a minimum of fourteen teachers, but few of these people would be available to teach at this time of the year. Therefore, the pastor—as director and faculty—conducted the whole school himself.

At nine-thirty the morning work began with a showing of stereopticon slides that covered several phases of religious life. The first slides showed the work of our denomination among the Indians of Arizona. This group of pictures made it possible to introduce missionary suggestions. On another morning the children saw a collection of hymn slides on the theme: "Beautiful America." These devotional pictures revealed the beauty and the providence of God. "His Last Week," a group of great paintings, was more quickly understood than it otherwise would have been because it followed so soon after the full spiritual flow of the Easter season. Finally, the boys and the girls saw something of the present Chinese situation through the medium of a series of pictures of the Cecelia Kindergarten in Suifu, China. The Rhode Island Baptist State Convention loaned all of the pictures that were shown.

At ten o'clock the pupils went to the large vestry for a recitation program. Here they divided into groups of five under the leadership of the older pupils. Everyone worked in full assembly and each of the children took part in all the activities. In spite of the different ages —the range going from six to thirteen— the progress and accomplishment seemed satisfactory. In this period the children learned the salute to the Christian flag, a series of questions and answers from the Bible, a short prayer and three hymns. They also signed their names on beautiful folders and then sent them out to old people in the community who would be especially pleased by this form of recognition.

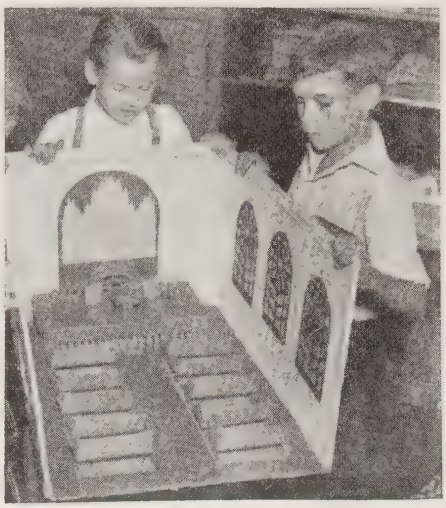
After careful preparation, at ten-thirty the children entered quietly into the church auditorium. Here they took part in prepared worship programs that were designed to impress upon their hearts the nearness and the love of God. One feature in particular claimed their attention. Each pupil present was permitted to read one verse of Scripture from the front of the church every morning. In order to avoid the confusion that would arise if several boys and girls were kept waiting for their turn, we arranged for five pupils to read in succession. The first group read before a hymn, the second group read after the hymn, and thus to the end of the service. This held the attention throughout the whole devotional period. Some of the smallest children, of course, could not read the words from the Bible, but they recited verses they had learned. Scripture reading proved to be one of the most happy experiences of the school.

The closing half-hour was devoted to recreation. During the game period the helpers took complete charge, keeping score, setting up the games, directing the various players and maintaining deportment. It can be said with truth that the training received during the game period seemed to be one of the most beneficial results of the school.

We realize that the numbers quoted in this account sound rather insignificant. Yet their smallness increases their potential value. Here is a plan that will work in a church of any size. Country churches as well as city congregations can make a more effective use of the week that follows Easter Sunday. The children certainly are ready and usually are free from public school. The plan is simple and we know now that it will work. The results in our church justify our hopes for a better school next year.

Plan your Vacation Church School program now. Send to Mrs. Elizabeth M. Finn, 1701-1703 Chestnut Street, Philadelphia, Pennsylvania, for your free copy of *The Church School Builder*, which contains a complete list of supplies. These will be ready before Easter. If you have not yet seen the Baptist texts—*God's Friendly World*, by Clemens, and *Jesus and His Friends*, by Heflin—you should make arrangements to examine them for possible use in your Beginner and Primary Departments.

IN THEIR STUDY OF WORSHIP ONE V. C. S. GROUP MADE A MODEL OF A CHURCH



[1] Chairman of the Vacation Church School Committee for the Rhode Island Baptist Convention.

COMPLETE the Circle

By SIDNEY W. POWELL

An article released by the Committee on the American Home of the Northern Baptist Convention to assist pastors and churches in carrying out the features of the Program of Co-ordinated Denominational Activities that relate to the home

CHRISTIANITY is a motivating force with individuals. It must also affect the relationships of men's lives. When it has touched an individual, its most immediate sphere of operation is the home. This institution where young and old, strong and weak, react upon one another in the most intimate way provides one of the best fields for a practical demonstration of Christianity.

If Christ is to have his way in the home, every member should be under his control. The incomplete always urges us toward completion. It is with this thought in mind that the Committee on the American Home is urging that one of the emphases in our churches prior to Easter be evangelism in the family. The Committee on Evangelism of the Home Mission Society has devised a card to implement this emphasis. On the left hand side of the card is a broken circle, on the right a completed one. One feels uncomfortable looking at this incomplete symbol, and, by way of contrast, satisfied in looking at the perfect circle. The card urges the reader to "complete the circle." There is a "Declaration of Purpose": "I will make an earnest effort this year to make my family circle complete in Christ (every member over twelve years of age a professing Christian and an active church member)."

These cards are to be distributed by the church, then signed and returned by the individual. There is a blank for listing unchurched members of the family. When these cards are returned, they provide the pastor with a list of the most hopeful prospects for church membership.

There is also provided a space for the listing of members of the church who have become inactive.

On the reverse side of the card the following suggestions in the form of questions are presented:

Have you held a service dedicating your home to Christ?

Have babies coming into the home been dedicated to Christ at a church service? Often such a service has brought home to a parent his need of accepting Christ for the sake of his children.

Do you have daily worship, prayer, and Bible reading with the family?

Have you made a direct effort to lead members of the family to Christ?

Have you endeavored to make opportunities for the pastor or some other Christian friend to talk with unchurched or inactive church members in your family?

Are you continuing to pray for all unchurched or inactive church members in your family?

Many pastors will want to distribute this card throughout their congregations. They are available at fifty cents a hundred. (Orders should be sent to The American Baptist Home Mission Society, 212 Fifth Avenue, New York, N. Y.) Other pastors will prefer to take the ideas expressed upon the card and present them in a challenging sermon. Action can then be secured in some way other than by signing a card. Some pastors may want to modify the wording of the cards. They may adapt it to their local situations, printing or mimeographing cards with any changes they deem advisable.

Here is an opportunity to stress an important part of our church covenant: "I will seek the salvation of my kindred and acquaintances." Andrew, who "first findeth his own brother Simon . . . . and brought him to Jesus," provides a good text.

Christians should certainly seek to win their own families to Christ. The gathering in of the families of those who are now on our church rolls would constitute a revival of huge proportions. If we are to have Better Baptist Churches we must have Better Baptist Homes, all the members of which are Christians, active in the church.

A CHRISTIAN and His Money

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is stored-up human power. It is so much of myself which I can set at work in China or Japan or New York or Colorado.

3. My God is counting upon this money for his work. It is to help bring in a new Kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian.

5. I should set aside a definite proportion of my income for the church and the service of others in acknowledgment of God's sovereignty over all of my material possessions.

6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should give systematically. I should pray with my giving.—HARRIS FRANKLIN RALL, in *A Christian and His Money. Used by permission.*

Education for Total Abstinence

By OTTO MAYER [1]

MANY church leaders have used the term "temperance education" to designate the educational movement for moderation, leading to total abstinence from beverage alcohol and to the suppression of the liquor traffic. There are some who have placed primary emphasis on self-control in the use of such beverages, and still others, somewhat more cautious than the rest, who have claimed to educate "toward the elimination of the evils that inhere in the liquor traffic."

Today the liquor interests are trying to add to the confusion by using our own term, temperance education; with the ulterior motive, however, of getting the educational forces to advocate moderation, thus hoping to delay any effective effort toward total abstinence.

But our problem goes deeper than that of choosing the best term or of giving old words new meaning. Someone has said that with the repeal of the Federal Prohibition Amendment in 1933, the cause of temperance education was set back, not to prewar days, but to the pioneer days of the movement. A description of the liquor situation today must include, along with a new awareness on the part of a few of its seriousness, the increase in moderate drinking among certain classes of people, and a sense of apathy or of helplessness on the part of many church members. Accordingly, we need to be certain what it is that we are to educate for—whether for total abstinence, or moderation as a means to total abstinence on the part of every individual and the ultimate outlawry of the liquor traffic. We here are facing primarily the question of objectives and only secondarily that of methods and means.

One hears it remarked that to propose total abstinence for each individual in a complex social order is certainly a doctrinaire and impractical position. In doing so one lays stress upon arbitrary rules and regulations, as against ethical principles and deeper spiritual values. So the argument continues. Besides, say persons who take this view, medical scientists have found that the moderate use of alcoholic beverages under certain conditions is harmless, and a single drink does not inevitably lead to the drink habit.

But can we dismiss the case as easily as this? The return of the saloon, though in new forms and under a new name; the increase in automobile accidents due to drunken drivers, and in intoxications generally; the rise in the number of cases of alcoholism, so that a medical man in one of our large city hospitals has recently called it one of our major public health problems—these and other facts make up a very realistic picture of the present day. The goal of total abstinence appears to many as the most practical one to set before us. About a dozen of the leading denominations have recently affirmed it as a part of their educational programs. Moreover, the medical scientist is the first to remind us that the taste for alcohol is not a natural appetite, but is acquired, and it is he who seeks to do no less than totally eradicate alcoholism.

Another common argument against total abstinence is that in dealing with the use of beverage alcohol we are in a special area of human behavior in which such use is strictly a matter of personal liberty. Even today there is so much emotion surrounding the problem under discussion that clear thinking becomes difficult.

One must remember the old adage that liberty is not license. We inevitably must make a choice of liberties. Dorothy Fosdick, in her recent book, *The Meaning of Freedom,* suggests that "those liberties are fundamental . . . . which allow the great number to pursue daily work compatible with their natures." We may always expect more social control over the liberties of a few in order to increase the liberties of the many. We have restricted freedom of trade in dangerous narcotic drugs; it is not inconceivable that this may again be done —and more effectively than formerly— with intoxicating liquors.

Still there are those who fear that treasured educational values are endangered in a program of temperance education that sets total abstinence and the eradication of the liquor traffic as its ultimate goal. They fear indoctrination and a disregard of the principles of creative learning. Blind obedience to laws, or to codes of individual and social conduct, obstruct creative education. How can youth be brought to consider in an unprejudiced way the unsolved problems of beverage alcohol and the liquor trade in an atmosphere of authoritative and undemocratic education, and thus arrive freely at his own conclusions?

Let us admit that social and ethical values and ideals cannot be handed over to others as so much tangible material. They must be newly achieved by each generation. But does it necessarily follow that to teach for total abstinence with conviction is to propagandize? We must learn that educational processes are slow, and that we cannot reach our goal overnight. We should know that lesson from experience! As well expect that all should learn as quickly to obey willingly the moral law, Thou shalt not steal! Let us study the alcohol problem as critically as we know how, maintain a true open-mindedness, appraise anew old theories and programs in the light of new facts. Educational ways are slow, but in the end the most effective and most lasting in their results.

No doubt our temperance education programs of the past have been too narrowly conceived. We have emphasized too much the personal-moral aspects of our problems. We need to expand the program to include the social aspects as well. We need to make available to the learner a greater resource of the facts of social science. But in so doing, let us not forget that we may still remain respectable religious educators. Much depends on how well we may be able to influence the attitudes and mores of the people. These must lend support to intelligent social legislation and control. The people must freely will what they enact into laws. Else an intolerant majority or a determined minority may through the tactics of the pressure group make a law ineffective and finally inoperative. And the whole matter is precisely a problem of education.

There remains for us the twofold task. We must educate the individual so that he may voluntarily exclude alcoholic beverages from his life, not only because there is a health hazard against which he must ever be on guard, but quite as much because he freely desires to labor for the safety and welfare and improvement of society. He therefore follows the rules of the game like a true sportsman, even though he is above the law.

Further we need to educate that the environment in which we live may be improved. This means changing public opinion, engaging in programs of action through open forums and referendums, and working for constructive measures of prevention, including better working and housing conditions, wholesome recreation, and safeguarding the Christian home.

The task is not so difficult as it sometimes appears to be. Liquor, the traffic in liquor, and the drinker are clearly on the defensive. May we have more temperance education as a means to total abstinence and the outlawry of liquor!

[1] Otto Mayer is Director of Research for The International Council of Religious Education.

REVIVE the Church Library!

By EDWIN T. DAHLBERG

DURING THE NEXT FEW MONTHS FURTHER CONTRIBUTIONS TO THIS PAGE WILL BE MADE BY DR. DAHLBERG, PASTOR OF THE FIRST BAPTIST CHURCH, SYRACUSE, N. Y.

GIVE heed to reading," said the apostle Paul. He was concerned about both good reading and bad reading. He kept a constant stream of up-to-the-minute letters, books and parchments circulating through the New Testament churches. So great was the influence of this man's teaching on the thoughts of men that after he had lectured for two years in the school of Tyrannus at Ephesus the people made a bonfire of eight thousand dollars' worth of books on magic and other evil arts.

The world is in a bad way—partly because of bad reading. Soaked in the sensationalism of the press and in the ideas of popular cults and best sellers, people have only a feeble conception of what is going on in the Christian world. No pastoral responsibility is greater than that of putting good religious journals and interesting books into the hands of our church members.

An awakening is needed in the church library!

Make inquiry about the library in the average church, and the janitor may lead you at last to an old battered bookcase in some dark and remote corner back of the church dining-room. In it, among some dog-eared hymnbooks, you will find anywhere from a dozen to a hundred paper-bound books, their covers hanging on precariously by a couple of threads or a brittle piece of glue. The subject matter of these old mission study-books ranges anywhere from immigrant examinations in the boom days of Ellis Island to the Chinese Revolution in 1911. "I don't know much about these books," says the sexton. "Probably some good books here, all right; seems like they ought to be used more."

Certainly they ought to be used! In the church furnace! Fuel is expensive, and shelf space is scarce. Why not throw out all this unused, dust-covered, out-of-date literature, and get books and magazines whose very appearance will challenge the attention of a congregation accustomed to books that are attractive and magazines that are handsomely illustrated? The branch stores of The American Baptist Publication Society are full of books that are timely and attractive, good to look at on the outside, and packed with meaning on the inside. The minister who does not get these vital and inspiring books into the hands of his people is failing in one of his greatest opportunities.

Before going to the state convention or the Northern Baptist Convention the pastor should confront his Board of Trustees, Women's Society, organized Bible classes and young people's groups with this challenge: "I desire this year for new books at least as much money as we would pay for a ton of coal." Most people will see the reasonableness of furnishing light and heat for the souls of the people, as well as for the building. It would be a strange schoolhouse that warmed the bodies of the pupils, but furnished no textbooks for either pupils or teachers. No church is so poor, no church is so small, that it cannot through the help of individuals and groups in the church put ten or fifteen dollars into the hands of the pastor. With this sum he can buy books for the church library while he is examining the book exhibits at the convention.

After the pastor has read and digested the books himself, let him prepare a sermon on "The Christian's Book Table." After a brief introduction on the importance of reading in relation to our Christian life and thought, let him review briefly and vividly some great pages in not more than four or five new books of the year. In no case should he attempt to review more than four or five books in one sermon, nor should he deal at any great length with any one of them. He should take only the most stirring thoughts and events in a few pages of these four or five books, and then after weaving them into a Christian message of noble appeal to the soul and conscience of the congregation, he should conclude briefly by reminding his hearers that all the other books on display are of equal interest. He should not limit himself to missionary books. He should take books of personal and popular interest, such as Powhatan James' *Life of George W. Truett*, Helen Keller's *Journal*, Kagawa on *The Holy Spirit*, and Niemoller's *From U-Boat to Pulpit*.

The books referred to in the sermon should be visibly displayed on a book table upon the platform. It may be possible for someone in the congregation to make a book wagon on wheels, with sections that swing open and shut on hinges, so that the books may be wheeled from the church auditorium to the prayer meeting room. For it will be helpful, too, if the leader of the prayer meeting will mention briefly one or two books that have been returned that night and which will be available at the close of the meeting.

A librarian, with an assistant, should be at the book table every Sunday, where the congregation passes by. Each book loaned should be recorded on a card similar to those used in the public library, and the loans should be made on a two weeks' basis. It will be helpful also if a record is kept of all who read a given book. This not only will make possible an accurate record of points gained in the missionary reading program but, more important still, will provide a measure of the reading being done by the members of the church and congregation.

Do not fail to have a magazine rack near the book table, with samples of such religious journals and devotional booklets as *The Secret Place*, *Missions*, *The Spectrum*, BAPTIST LEADER, *The Watchman-Examiner* and *The Minister*.

Above all, keep the Book of Books ever before the people, with small portions in constant circulation. Local tract societies in the average city, in addition to our own American Baptist Publication Society, provide a variety of Bible cards and booklets that help a great deal in stimulating Bible reading among those who feel helpless when confronted with the entire Old and New Testament.

Thousands of seekers after the Kingdom are ready to "give heed to reading," if only there is an awakening in the church library.

EDITOR'S NOTE. Your Publication Society has served the denomination for one hundred and sixteen years. We cannot let pass the opportunity opened to us by Dr. Dahlberg's article, "Revive the Church Library!" to remind you that the Society has been enjoying the privilege of offering helpful advice and assistance in all such situations as he discusses here.

To serve the leaders in every department of the church is our purpose, and in order to serve effectively we keep abreast of the latest publications.

Our catalogs list materials that provide information on all subjects relating to church and church school needs, and are available without cost to all church workers.

If you desire to begin or enlarge a Workers' Library, Mr. Wiley J. Smith, 1701-1703 Chestnut Street, Philadelphia, Pa., will gladly co-operate with you.

Creating Beauty in an Unattractive Room

By EDITH B. WARREN

TEN days at a religious education conference that included a course in Christian Worship had filled me with high hopes for my junior department, but when once again I faced the bare, ugly room which was my workshop, my heart sank. They say one test of a good summer conference is its permanent effect upon the individual. Was I to be cast from the heights to the depths by an ugly room?

"To induce an attitude of worship one must create an atmosphere of worship," came an echo from the conference. I sat down and faced the "bare facts." This is what met my eye: a long, narrow room (Diagram A) with a high window at either end, supporting posts in front of each window (X marks the spots!), doors on opposite sides at the lower ends of the long walls, tables arranged at intervals along the walls and another near the post at the upper end. On rainy Sundays the lower end of the room made a convenient short-cut for adults to the church auditorium. This was annoying for teachers and distracting to the boys and girls. How could I ever create beauty with so many handicaps?

Just then the door opened and the president of the Woman's Society, who just returned from another conference, stepped into the room. She evidently sensed my state of mind, for, with her friendly smile and ever-ready attitude of helpfulness, she drew up a chair and sat down beside me.

"How was the conference?" she asked.

"Marvelous—at least theoretically," I answered; "but now that I am trying to apply it, some way it doesn't seem so practical. How can I make this room, which must be used for group activities and study, into a place beautiful enough to call forth a desire to worship?"

"I will admit it looks rather hopeless, but surely *two* conferences brought to bear on a situation ought to accomplish something, oughtn't they?" was her encouraging answer. She looked thoughtfully around the room. "Had you thought of using the upper end of the room for a little chapel?" was her next question.

"But that is east, and if the children have to face the strong light, it will distract them from worship," I objected.

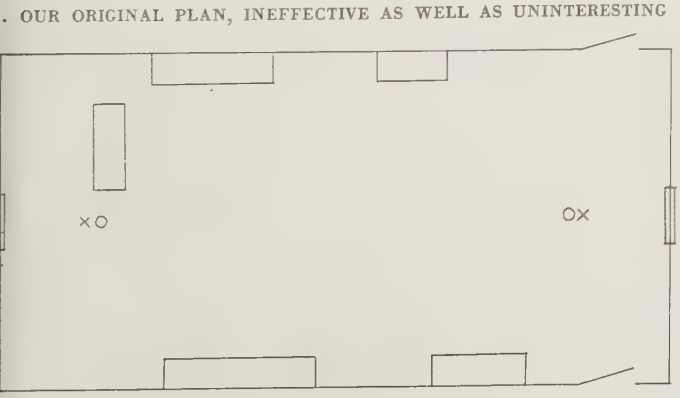
"Perhaps our Woman's Society could help out there," suggested my friend. "Draw-curtains for both of those high-up windows would be just the thing when you wish to darken the room for stereopticon slides or movies. The curtain at the upper end would serve a double purpose on Sunday mornings, for it would not only shut out the glare, but also would soften the light of your 'chapel.' However, it takes more than soft light to make a chapel, so our next step is to separate this part of the room from the rest. Let us take account of stock and see what you have with which to start."

"We have two three-section screens covered with brown burlap, five tables, and some chairs," I said, "and that is absolutely all. One of the tables is smaller and higher than the others and could be used to make a worship center. I brought back from the conference an idea for a worship center. One of the delegates showed a black sateen cover 58 inches by 106 inches in size. It was large enough to cover completely a table 24 by 38 inches. She placed this on the table so that it hung to the floor, then drew back the sides and pinned them so that the legs were completely covered and it gave a box-cornered effect. Across this and hanging down in the front, she sometimes used a strip of Chinese embroidery in a gorgeous shade of blue, or sometimes an India print or a strip of soft-green velvet. On the table she used candles and flowers or, instead of flowers, a beautiful picture or an open Bible. That part is all set if only I can make the surroundings right."

"A man at our conference told about making screens out of house shutters or blinds," our president went on to say. "Many people these days have taken the blinds from their houses because they never are used. People hate to throw them away, yet storing them presents a problem, so they are glad to give them away. Three of them can be hinged together, painted a deep cream or a light tan and you have screens which can be used as a partition. A few screens made in this way and set up along converging lines would form the side walls of your chapel and leave an opening large enough for the juniors to enter. I think, if you stated your need in the church bulletin that is going out the last of the week and will be in every home by Saturday, you would get a response. If you get blinds enough you could use them to separate your classes, too. I happen to know that Mr. Jones is looking for some-

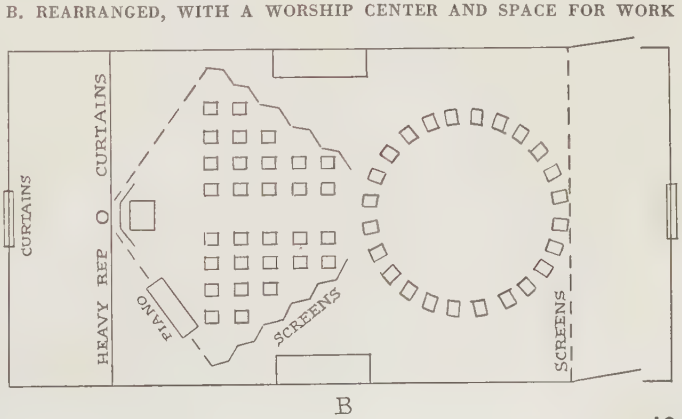
(Please turn to page 32)

A. OUR ORIGINAL PLAN, INEFFECTIVE AS WELL AS UNINTERESTING



A

B. REARRANGED, WITH A WORSHIP CENTER AND SPACE FOR WORK



B

Taking Pictures of Children's Activities

By NAN F. HEFLIN

Some of our readers have wanted Miss Heflin to explain the technique by which she and Mr. Berry secure the interesting pictures of children's activities which have been appearing in BAPTIST LEADER. *We hope that this will encourage other workers to try out a similar procedure with their groups. The editors of* BAPTIST LEADER *are ready always to consider the purchase of photographs, suitable for reproduction, showing church-school groups in action, the making over of an undesirable room into a good one, or an interesting or helpful type of arrangement of equipment. Send such photographs to* BAPTIST LEADER, *The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.*

THERE never has been a time when pictures played such an important part in life as they do today. With the advent and rapid spread of picture magazines the world is becoming increasingly picture-conscious.

Pictures of progressive practices in both secular and religious education are appearing in books and magazines. They are valuable to other workers because they make tangible and attractive the newer ways of teaching.

Such pictures do not just happen. They are the result of careful planning, patient effort, and thoughtful practice.

The Picture's Message

The first consideration in making successful pictures is the choice of subject. A worth-while picture carries a message. It portrays an experience in Christian living through which children learn to think, feel, and act in more Christian ways. It makes concrete newer techniques of religious education.

Since the most important principle of child education today is that children learn through their own activity, pictures in which children are included should show children in action, as "doers of the word and not hearers only."

In modern education environment is a major factor. For this reason, pictures of children's church-school rooms are useful. These seem to spring into life when they include children using the materials of learning provided.

The type of picture which shows a room before and after it has been renovated is doubly valuable, because it suggests possibilities for improving the most unpromising equipment.

Time and Place

Time and place are important considerations in taking pictures. Care must be taken not to disrupt unduly the regular department program.

If the pictures are made on Sunday mornings, there must be a minimum of disturbance. By starting early, as the first few children arrive, it is possible to take one or two shots before beginning time. If there is a separate room which may be used, the assembly and class periods may be utilized. Confining the work to a side room saves much confusion and strain.

The extended session or the three-period plan offers additional opportunities for photographing children. Since there are fewer children present and the program is more flexible, there is less chance of disturbing the regular work. One worker may care for the larger group of children, while the photographer works with a few.

Saturday morning is an ideal time for picture-taking. With time pressure removed, all are unhurried. There is no worry due to interruption of the departmental session. Greater freedom of movement is possible. Unrestricted choice of locale is another advantage. Children are quite willing to give their Saturday mornings and parents prove co-operative.

Careful Preparation

Successful pictures require careful planning and preparation. It is well to have ready a written memorandum which gives in detail the general idea, plan, and materials required for each picture. It should include the place of taking, the background, the number of children needed and whether boys or girls or both, the equipment to be used, and the children's responses. Necessary furniture, books, pictures, paper, pencils, crayola, paste, and the like should be assembled in advance. Charts, posters, and blackboard records should be prepared beforehand. When the pictures are made, there should be as little confusion and strain as possible so that the experience may be a happy one for all concerned —children, workers, and photographer.

A good picture sets forth clearly and unmistakably *one* helpful idea. There should be nothing in the picture that is not pertinent to it. Irrelevant pictures and superfluous objects must be removed to prevent scattering of interest. Better a background of blank walls than a jumble of unrelated things. It is all too easy to obscure the vital point of th picture. Simplicity is the touchstone Select carefully. Eliminate relentlessly Only so will the picture be helpful.

Our next concern is that the childre be comfortable, happy, and natura They should not be allowed to sit o the edges of their chairs. If a child i to be shown reading or writing, hi forearms should rest on the table. Com fortable bodies and happy faces go to gether.

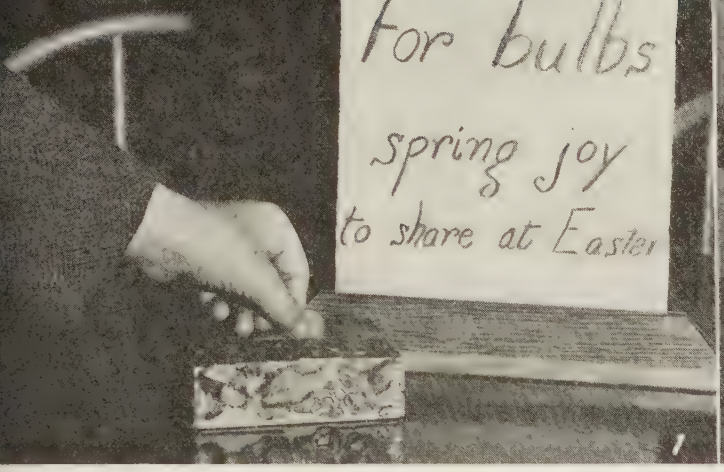
There is no reason why childre should look unhappy in a picture. Chil dren have always enjoyed being photo graphed. If their work is interestin and they are not allowed to become over tired, they should appear interested an happy.

How shall we secure natural lifelik pictures of children's activities? To often boys and girls seem stiff and rigid in wooden, unnatural poses. The tech nique of one photographer who ha solved this problem is very simple. I a child is explaining to others a frieze the group has made, he is encouraged to talk about it. If a girl is showing how an oxcart is a part of the miniatur village life on a sand-table, she move the cart along the road as she explains If a bowl of growing bulbs is to b placed in the worship center, the bo performs the act several times, walking toward the worship center and placing the bowl carefully in the right spot. I a group is pasting pictures on a wal border, the children are photographed as they are actually doing the work. Al are caught in motion.

The results of such patient effort ar rewarding. The children's attention i deflected from the camera to the inter esting things they are doing. There i no stiffness of posture or conscious pos ing. Concentration on the activity pre vents camera awareness.

The worker's contribution to this pro cedure is to plan the picture, set the stage, and then vanish during the actua "shooting." She should arrange the set up to the last detail, make sure that the photographer is fond of children and in sympathy with the worker's ideals. He will know better than she how to ge happy, natural-looking children.

Thought, understanding and skil combine in the persons of worker and photographer to produce good picture of children's activities. Such picture prove again the old Chinese proverb that "an ounce of picture is worth a pound of talk."



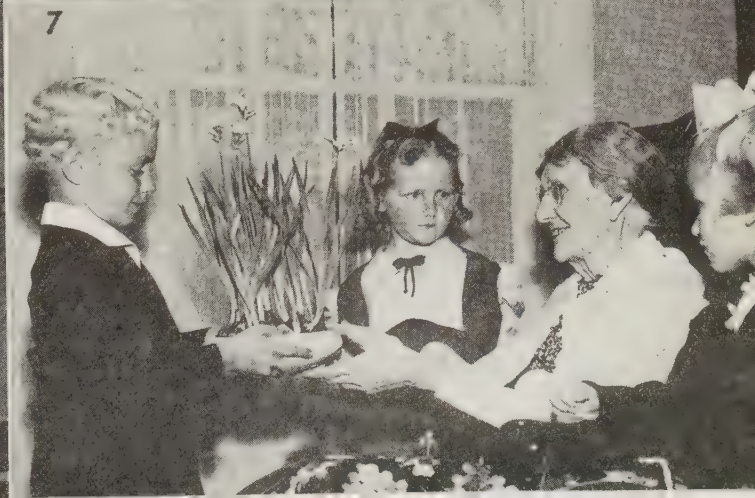
Planting and Caring for Bulbs

PREPARED BY
NAN HEFLIN

PHOTOGRAPHS BY
RALPH BERRY

THIS IS HOW WE DID IT

1. EARLY IN THE SPRING WE BRING EXTRA MONEY TO BUY BULBS FOR EASTER GIFTS
2. WE PARTLY FILL A BOWL WITH WET BULB FIBER
3. WE TAKE TURNS, CAREFULLY PACKING THE BULBS IN THE MOSS
4. WE PLACE THE BOWL IN A SUNNY WINDOW
5. OUR BULBS, CAREFULLY WATERED EACH DAY, ARE NOW READY TO BLOOM
6. WE PLACE OUR BOWL OF NARCISSUS IN THE WORSHIP CENTER ON EASTER
7. AFTER ENJOYING OUR FLOWERS WE SHARE THEM



Learning by Observing Other Schools

Suggestions for the Workers' Conference

By DOROTHY W. PEASE

WE learn from experience and from observing the experience of others far more readily than from reading or listening to lectures. For this reason, it is profitable for department principals and progressive teachers to visit other schools at least once a year and note any ways in which their own work may be improved.

The schools to be visited should be selected with care, after consultation with someone who is acquainted with the schools in the vicinity. The needs of each department should be considered in determining the type of school to be visited. The general superintendent may be interested in organization and administration; the department principals, in worship, materials or equipment; the teachers, in creative teaching, expressional activity, illustrative materials or methods. The kindergarten and nursery teachers will be helped by observing techniques and activities in the weekday schools.

Obviously, all of the group will not visit the same school. The one which is most highly organized and most efficiently administered may be weak in worship or in creative teaching. The school which is fortunate enough to have a trained kindergartner may be poorly manned in an older department. Thus, the selection will be made on the basis of each worker's needs, rather than on the general reputation of the church of which the school is a part. It will be necessary to arrange for substitutes to carry on the work of the school while the workers are away and, if several from one department are going visiting, it might be advisable to stagger the absences over a period of two or three weeks.

Preparation

The visit may be made more significant if the workers are able to do some studying beforehand. If the purpose is to observe primary worship, Miss Perkins' *As Children Worship,* or *Children's Worship in the Church School* will help. If the problem is housing and equipment, acquaintance with Bulletin No. 8 on that subject, published by the International Council of Religious Education, will help to evaluate good and poor features.

If a new or a weak teacher is to go visiting, the principal may suggest as advance preparation, chapters on methods in *New Trails for the Christian Teacher,* by Robert Seneca Smith or in *How Shall I Learn to Teach Religion?* by Blanche Carrier. She may find it helpful, also, to go with that teacher and assist her to recognize significant points.

Visitation

The visit, if it is to be profitable, must be more than a casual sitting-in on a class or department. It would be worth while, as well as courteous, to write or telephone to the head of the department to be visited to make sure that the Sunday chosen for visiting is a convenient one. Sometimes it is discovered that the school is having a special assembly program that day or that several of the best teachers are to be away. In either case it would be better to postpone the visit until the situation is normal.

Each visitor should have clearly in mind the purpose of his visit and should be alert also to any noteworthy features which are not on his list. The following may be suggestive:

Superintendents and department principals will note:

1. Time schedule for worship and for study.
2. Officers of school, with duties of each.
3. Record system. Obtain forms used.
4. Curriculum used and evaluation of each course.
5. Provision for leadership education, missionary, stewardship and temperance education and recreation.
6. Equipment:

a) Physical equipment determined by the building, such as rooms, storage space, and the like.

b) Alterations which show clever use of inadequate equipment, such as beaver-board walls in what was formerly a dingy storeroom, worshipful atmosphere in a barren setting, and movable partitions for classrooms.

c) Physical equipment in each room, such as storage drawers for class supplies, worship centers, blackboards, maps and pictures.

d) Reference materials, such as library, magazines, and picture file.

7. Workers' conference programs and parent-teacher contacts.

Teachers will ask themselves:

1. Was the teaching life-centered? Did it have a definite religious emphasis?
2. Was the teacher well prepared? Did she use material other than her quarterly?
3. What use was made of Bible material?
4. Had the pupils studied the lesson or done outside work?
5. Was the expressional activity vital? Was it well done?
6. Was the teaching creative? That is, did it inspire original thinking and lead to action, or was it confined to getting back answers which were in the text?
7. Was discipline a problem?

Deliberation

The conference should be more than a program of reports. The results of a

(Concluded on page 25)

TO ANY CHILD

By Bert Cooksley

You are a song the morning brings to earth,
You are a slim and swiftly talling reed;
Be careful in the reckless wind of time
Lest it shall leave beside you some dark seed
That will entwine your roots and still your song—
And leave you bitter when the nights are long!

—From "Parents." Used by permission.

March in the Nursery Class

By HAZEL W. BIRNBAUM

THIS month we may continue the interest we planned for February, emphasizing the helpers who bring food, such as the milkman and bakery man, or who render service, such as the iceman, gasoline station attendant or driver of delivery truck. Children naturally are interested in these friends and will enjoy "playing make-believe" for several Sundays, especially if new and interesting experiences are planned for them. An imaginary trip to a toy shop, using pictures of toys cut from magazines, will be fun and through it much can be done to encourage appreciation for all those who make toys possible. The sources of some toys can be traced simply; for example, the wood for blocks, chairs, furniture and wood trains. The barber is another interesting friend to children, and playing barber man will be enjoyed. Wrapped boxes for delivery suggest playing delivery man and guessing their contents.

The Contact with Parents

Our letters to parents will make similar suggestions for imaginative play in the home and will include also plans for the remaining Sundays in March, centering around the wind and rain as springtime helpers.

The Workers' Conference

At the workers' conference all that has been accomplished during February will be reviewed and suggestions made for improving our methods. New pictures of spring, wind blowing clothes on the lines and trees, pussy-willows, and the first signs of spring on the shrubs will be used. We will plan to have as many living specimens as possible. Forsythia brought indoors will develop during the week and will be a source of wonder to the children. So will seeds planted in bowls.

With the cold weather over, new children will be entering the nursery class so special consideration must be given these. It is well to assign a teacher to the observance of these new little friends so that just the wise methods will be used in helping them to make their social adjustment.

First Sunday—The Milkman

The story below, "Jack and the Milkman," may be told. Small books about milk and its source and delivery may be secured from most libraries. These will help to make this session very interesting. Small cream bottles painted white and a little wagon or box on a string will serve to make this imaginative play very real and will provide opportunity for active play. The store may be set up again and the bottles of milk placed on sale.

The scrapbook started last month should be finished and, if interest holds, individual booklets showing pictures of some of the things about which they have been thinking may be made to take home. God's goodness in planning for children to have milk should be stressed. The song, "Now I am so very small, milk will help me grow up tall,"[1] may be sung with the children, having them stoop when singing it and then rising up on tiptoe to show how they grow. The opportunity to say thank you to God for the fresh milk from the cow and for the kind milkman who brings it to our homes and stores will be used during the morning.

JACK AND THE MILKMAN

Jack's mother was getting breakfast for Jack and his daddy.

"Jack, go to the door, please, and see if the milkman has brought the milk," said mother.

Jack ran to the door and looked. There was no milk there. But Jack heard something.

Klip-klop, klip-klop, came the milkman's horse. Rumble, rumble came the milkman's wagon.

"Whoa!" called the milkman and the horse stopped.

The milkman jumped out of the wagon. He ran up the walk and handed Jack a bottle of milk.

"Here is your milk, young man."

"Thank you, Mr. Milkman," said Jack. And he took the bottle in and gave it to his mother.—M. M. CLEMENS.

Second Sunday—The Gasoline Station Attendant

Boys especially will enjoy imaginative play with a bicycle pump pretending to put air into the tires of trucks brought in for service. The little girls will bring the doll buggy and wagon for repairs. The blocks can be trucked in on the wagon and wheelbarrow and a great deal of real life portrayed during this session. Again pictures from magazines can be brought in by the children and teachers, and an attractive booklet can be made. The father's co-operation can be solicited to thank the service-station attendant in the child's presence. A visit to the corner service station can be made on Sunday, if the attendant is one who will understand the motive and will co-operate in making it a meaningful experience.

We will keep in mind the purpose behind these sessions about helpers and choose only those which have meaning for our particular group of children. If the children are from a small country town one would not use the policeman, but would substitute a familiar helper, such as the farmer.

Third Sunday—The Wind

If this Sunday happens to be a windy day, we shall want to talk about God's plan for the wind to blow dry the earth, and fan warm breezes to let the plants know that it is wake-up time. If the children can be taken out-of-doors so that they may feel the wind pushing upon them it will be more meaningful. The poem, "The Wind at Play,"[2] will help to make this a game. A "wake-up time" scrapbook may be started on this Sunday. The pianist may play as listening music during the session, "The Wind Whispers,"[2] and then the children may talk about what the wind does. We will mention that we cannot see the wind, only see and feel what it does, which is a means of explaining to them that we cannot see God, only see and feel what he does for us. We will talk about the breezes rocking the little birds to sleep in the nest, using "Breezes"[2] to sing to them. Small pinwheels can be held to the open window and watched while they twirl round and round. A clothesline stretched across the window with doll clothes hung on it will serve to recall that the wind blows their clothes dry. If a milkweed pod can be brought in and the seeds given to the children to blow, this will be real fun. The story, "Playing with the Wind,"[1] may be told, but an original story to fit the occasion will be even better. It is satisfying to write stories to fit experiences and with a little practice they can be done very well.

Forsythia buds may be brought in for the children to see. If possible, let the children help to gather and put them into vases. Wonder and awe will be the natural outcome and will provide an opportunity for thanking God for his helpers, the wind and rain and sunshine.

Fourth Sunday—Pussy-Willows

Discovering how the buds have opened on the forsythia will be the first surprise of the morning and thanking God for the blossoms will be a natural response. We will speak again of the wind and look at the pictures and scrapbooks used last

(Please turn to page 32)

Guiding Beginners in March

By ELIZABETH McE. SHIELDS

IN examining the teacher's textbook for the current quarter, we find a very important statement made by the lesson writer, under the heading, "Planning and Carrying Out the Unit." And, because it is important, we shall endeavor to emphasize by repeating it.

"The teacher helps the child to learn the way of Christian living by planning for him an environment in which he may practice the desirable responses."

We feel sure that the lesson writer, in making this statement, does not refer, primarily, to home environment, even though the most normal work and play situations are in the home.

The teacher's ultimate objectives, of course, should have to do with everyday work and play experiences. But, teachers are beginning to realize that children learn through doing rather than before doing. Because the lesson writer knows this, she is advising teachers to make plans for helping the children to practice friendly ways of acting in the beginner room on Sunday morning.

In other words, if Johnny refuses to let Ned play with his blocks when his little next-door neighbor visits him at home, a wise teacher will plan for an "environment," *in the church school,* in which John will have an opportunity to share with another child or with other children.

The wise teacher will know that while stories, songs, and conversation about sharing may be helpful, they are more effective if they are a part of an environment in which a child may be guided to make proper responses—not one time only, but over and over again, until the desirable conduct becomes habitual. In such an environment, blocks, doll dishes, crayons, rocks, shells, pine-cones and other treasures are likely to have a place.

The unit, "My Friends and I," which was begun the last week of February, continues through the last week of March, and provides excellent opportunities for the practice of friendly responses.

We must remember, however, that our use of the word "practice" is not intended to convey the idea of a rehearsal of a real experience which may come in the future. Such a procedure has teaching value, and will be discussed later, but should not be confused with the point under discussion. Our present use of the word "practice" makes it synonymous with the word "doing." For example, a person learning to drive a car practices by doing, even though the doing is at first very imperfect. He is not rehearsing for a real experience, he is in the midst of such an experience. So it should be with learning to share, and other unselfish responses.

You will note that the thought of sharing, which was specially emphasized last week, has been running through the sessions for several weeks, and all the while the children have been engaged in the "practice" of sharing. The hyacinths grown from bulbs and the picture-story-books are projects in sharing—a most important part of which are the visits to Grandma Jones and to a group of Negro children in another beginner department.

We do not want to be extreme in our evaluation of responses, for we know there is value in discussing, with beginners, desired conduct in situations which might arise in everyday work and play, some of which could not be brought into a church-school session. Perhaps, in the past, we have relied too much on the hope that the good intentions on Sunday will be translated into good conduct on Monday, forgetting the limitations of little children.

In an effort to sharpen our perspective, let us examine the suggestions for this month, found in the teacher's textbook. We shall keep in mind the following three questions, stated in a carefully planned sequence, the first being the most important:

1. Is it possible to plan for next Sunday, in the beginner department, an environment which will offer opportunities to guide the children into the practice of the kind of conduct that is desirable among children who work and play together?

2. If I cannot plan for the desired living experiences in the beginner department on Sunday, is there some way by which I may provide for a "make-believe" experience, enabling the children to live, in imagination, what they should live in reality on Monday and the other days of the week?

3. Failing to see possibilities in planning for No. 1 or No. 2, how can I best plan to give the children opportunities for talking about the desired responses or conduct, instead of doing all of the talking myself?

You will find it interesting to examine the teaching suggestions for the month, with these three questions in mind. For, you will find that while the lesson writer has made a legitimate use of all of the methods suggested by the three questions, she shows clearly her ability to "practice what she preaches" by her ability to raise her suggestions to the highest teaching level where the children may learn through actual living experience in the beginner room.

In many situations the most difficult planning will be in connection with "Friends Who Live in Other Lands," for it is not easy to teach beginners to feel friendly toward people they never have seen.

Pictures of children of other races will help, especially if they portray activities understood and enjoyed by our little children. But, we must remember that a picture is only a substitute for reality and, where it is possible to invite as visitor a child of another race, the learning experience will be on a more natural plane.

In this connection it is interesting to note the absence, in little children, of race prejudice—it seems to be something that is learned later, from adults.

For example, a short time ago, a five-year-old Chinese girl visited a vacation school beginner department. In an out-of-door playtime an adult overheard the following conversation between one of the beginners and the little Chinese guest:

Beginner: "Are you a little Negro girl?"

Visitor: "No."

Beginner: "You look like it."

There was no emotion expressed by either child—merely a question to obtain information and a courteous, truthful answer.

The two children soon joined the others in their room, and the beginner noted that the shoe lace of her new friend needed attention, so she sat down on the floor and tied it carefully and then both children gave their attention to what was going on in the class.

"In Christ there is no East nor West," and, if adults are to be his true followers, they must become as little children into whose world race prejudice has not intruded.

Planning for Easter

Because of the fact that the date for the celebration of Easter is not the same each year, the teacher's textbook cannot suggest Easter plans in a regular sequence. So, the teacher should plan for this joyous season, realizing the need for adapting the textbook material.

Since Easter Day is March 24, the best adaptation would seem to be the omission of one of the two sessions on "Friends Who Live Far Away," and the substitution of activities that have to do especially with the awakening of life in

the springtime. Suitable material for this Easter session will be found in Lesson 78 in Part VI of the teacher's textbook.

In the suggested plans for this session, the lesson writer has listed the following songs for choice:

"Happy Thought," "Something Happy," "At Easter Time," in *When the Little Child Wants to Sing.*

"Wonder Song," in *Worship and Conduct Songs.*

"When Jesus Walked This Earth of Ours," in *Song and Play for Children.*

The Bible verses suggested are:

"Thou hast made summer and winter."—*Ps. 74: 17.*

"We give thanks unto thee, O God; We give thanks."—*Ps. 75: 1.*

The textbook choice of suitable pictures is:

"Christ's Entry into Jerusalem," Plockhörst, Beginner Picture Set. Pictures of spring such as: "In the Garden," Nichols; "Under the Apple Tree," Bokhorst, from Beginner Picture Set, Part III. "Head of Christ," Hofmann, Beginner Picture Set, Part III.

The use of these songs and pictures, the lesson writer's joyous story, "The Winter Is Past," the suitable Bible verses, and the happy experience of going into the church auditorium to see the flowers that have been placed there are among the happy Easter joys of little beginners.

As we think of the season that commemorates the resurrection of our Lord, it is natural that parents and teachers of little children should face the responsibility of answering questions about death, as they arise. Teachers can do much to lay the foundation, but parents are more likely to come face to face with the specific problem.

There is a little book which all parents and teachers of little children should read. It is *Our Little Child Faces Life,* by Mary Clemens Odell, written by Dicky's understanding mother who, with Dicky's understanding father, is helping their little boy day by day to meet life's problems.

Why not use Chapter VIII, "The Problem of Death," as a basis for discussion in a group composed of parents and teachers?

The problem is not, of course, exclusively an Easter problem. It is likely to emerge at any time. But, we can think of no more appropriate time for initiating it in a parent-teacher group than the springtime, when all nature is praising God and speaking of immortality to those who will listen.

NOTE. The above article refers to the Keystone Graded Course for beginners, "Guiding Beginners in Christian Growth," Parts II and VI.

Learning by Observing Other Schools

(Concluded from page 22)

visiting day usually may be grouped under three headings: an estimate of our own work, suggestions for improvement, and goals which are out of reach because of unusual leadership or equipment. Even the last of these should not be discouraging, however, for, even though he cannot have a gothic chapel or a trained junior choir, the visitor may some day use parts of this program in a less formal setting.

Suggestions for improvement should be given greatest emphasis in these reports. The superintendent may use a blackboard and list these items as the reports are given in order that none be overlooked. Reports will include, of course, the hospitality of the hosts and interesting incidents which happened during the visit, but should not be limited to such detail. The superintendent may guide those giving reports by asking them (1) to describe the general set-up of the department visited; (2) to mention phases of the work which were well done; (3) to refer briefly to situations which made the visitor proud of his own school; (4) to emphasize ways in which they may improve.

After the reports have been given, the group should discuss the suggestions, one at a time. Is such a plan advisable for our school? How can we get it started? If several of the recommendations involve expense, which should be adopted first? The superintendent should keep a record of all of these ideas in his notebook and later in the year check them over to see if progress is being made.

Application

The possible results of such a conference are legion. One may be a study of the expanded session or unified program, giving more time for religious education. (See *A Church and Only a Church,* by McDonald.) Another may be an improved curriculum, better correlated activity, more dignified worship, or more effective methods of teaching. It may result in leadership education courses, greater use of both church and public library, more vital workers' conferences. It may lead also to improved equipment and even to remodeling the church building.

Sometimes very little is changed as the result of one visitation conference, but even though results are not seen immediately, each leader is broadening her experience and may use some "borrowed idea" later.

"MY CHURCH"

A four-year-old member of the Riverside Church School, New York City, walking along Riverside Drive with her father, was heard to exclaim, as Dr. Fosdick passed by, "Oh, Daddy, look! There's a man who goes to my church!"

IN A SESSION TWO OR TWO AND A HALF HOURS LONG A FEW MINUTES SHOULD BE PROVIDED FOR RELAXATION AND QUIET REST

Paul's Photos

As the Primary Children Worship

By JEMIMA JORDON

MARCH brings us a varied number of interests. Our Primary Keystone Graded Lessons emphasize practice in Christian living. Before the end of the month in the out-of-doors the first intrepid bloom of flowers and budding shrubs will give evidence of God's great miracle of new life. The return of the earliest bird sojourners gives concrete teaching of God's care. The joy of the Easter message should be the climax of our worship thought for the month. Because these ideas are all so important to the spiritual development of the primary child, we shall try to weave them into a satisfactory whole in worship experience.

For our general theme then we shall consider "God's World at Springtime." If you have a worship center, Margaret Tarrant's picture, "All Things Bright and Beautiful," should have the place of honor during the latter part of the month.

1. Being Happy in God's World

QUIET MUSIC. "The Wind Whispers."[2] (Ask the children to listen to see if they can hear the voice of the wind in the music. Let them describe the kind of wind they hear.)

STORY. "Heigh Ho for Some Fun," by Mary C. Odell (*Children's Leader*, March, 1939).

CONVERSATION. Lead the children to discuss the different ways in which the wind behaved to discover when it was being a friendly wind—without moralizing, however.

SONG. "Home and School and Play."[1]

PRAYER. Asking God to help us to be friendly at all times. The children may pray, if they can be led to do so naturally, or they may name specific needs for help before the leader prays. Prayer, of all worship experiences, must be a sincere, real relationship with God the Father. Care should be taken to avoid forced expression lest hypocrisy result.

OFFERING. "Freely ye have received, freely give." (Follow the usual plan of receiving the offering.)

SONG. "Jesus, My Friend."[1]

2. Spring Surprises

QUIET MUSIC. "The Flying Bird."[1]

CALL TO WORSHIP. Recite softly two stanzas of "God Is Near."[1]

SONG. "Praise Him, Praise Him."[1]

CONVERSATION. Ask the children to listen again while the pianist plays the music about the birds. Let them discuss the way in which God cares for the birds by helping them to know when to go south; when to come back; how to build their nests to best fulfill the needs of different birds. Interest the children in watching for their feathered friends' return and for the winter residents' leaving. Begin to look for all signs of spring and report.

SCRIPTURE. Matt. 6: 26*a*, 28*b*, 29.

PRAYER. Thanks for springtime gifts.

OFFERING.

STORY. "The Road That Wanted to Be Beautiful," found in *Outdoor Story-Book*, by Carolyn S. Bailey.

SONG. "All Things Bright and Beautiful."[1]

PROJECTS. The children may plant bulbs, or arrange to do so. They may also plan to bring pussy-willows or shrub branches—the varieties that bloom in water, as forsythia or japonica—to decorate the room.

3. Springtime Helpers

QUIET MUSIC. "Spring Song," by Mendelssohn.

CALL TO WORSHIP.

When birds are singing in the trees,
And trees are budding, cheery, gay,
I feel God's love about me, near,
I like to sing my praise and pray.

SCRIPTURE. Gen. 8: 22. The children also may recall verses about God's care.

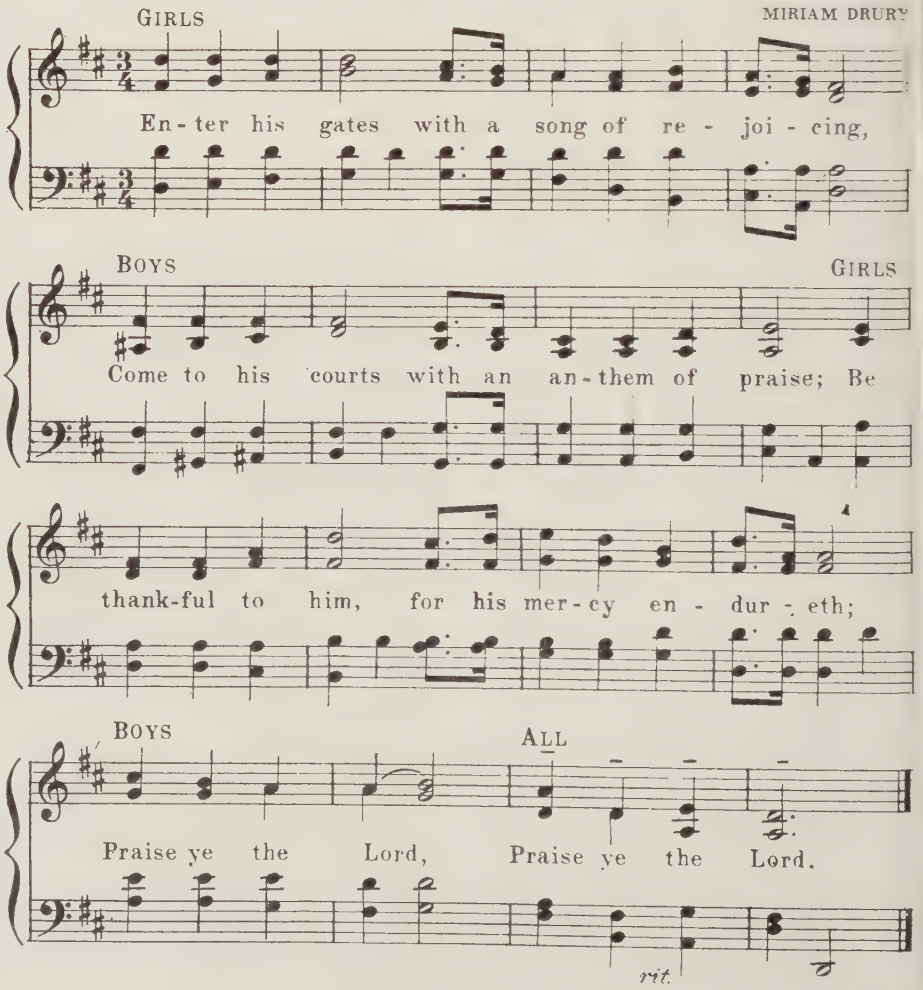
PRAYER.

SONG. "Nature's Message."[1]

CONVERSATION. Talk over the signs of spring the children have seen during the week; any shrubs they may have brought; the awakening bulbs—if a bowl of them has been started; other ways we can be helpers.

STORY. "The Boy Who Discovered

A CALL TO WORSHIP

Based on Psalm 100

GIRLS
MIRIAM DRURY
En - ter his gates with a song of re - joi - cing,
BOYS
GIRLS
Come to his courts with an an - them of praise; Be
thank-ful to him, for his mer - cy en - dur - eth;
BOYS
ALL
Praise ye the Lord, Praise ye the Lord.
rit.

Spring," from *Why the Chimes Rang*, by Alden, or "The Ugly Street That Became Beautiful," by Bertha C. Anderson, *Children's Leader*, June, 1937.

OFFERING. "Bring an offering and come into his courts."

SONG. "All Things Bright and Beautiful."[1]

4. The Glad News of Easter

QUIET MUSIC. "Church Bells."[2]

CALL TO WORSHIP. "Comes the Wondrous Hour."[1] (Used as a poem.)

SONG. "Praise Him, Praise Him."[1]

SCRIPTURE. Mark 16: 1-7. (Read from the Bible.)

PICTURE TALK. Picture, "The Women at the Tomb," by Bouguereau. (Keystone Course I, Part II.) Discuss the picture with the children to deepen their appreciation of the real meaning of Easter. Then let them retell the story; add any details necessary. Since all grades are having the story of the resurrection, hearing it told during the worship will deepen their reverence and gladness in regard to it. Supplementary stories or activities may take up the class periods.

SONG. "Nature's Message."[1]

OFFERING.

CONVERSATION. Any Easter projects may be talked over at this time. If plants or cut flowers decorate the department, the children may wish to send or take them to some shut-in.

SONG. "This Is My Father's World."[1]

5. Living Again

QUIET MUSIC. "The Robin's Song."[2]

CALL TO WORSHIP. (Same as third Sunday.)

SONG. "All Things Bright and Beautiful."[1]

CONVERSATION. (Continue the adventure in discovery of awakening life, encouraging the children to watch for new things and report.)

STORY.

"SLEEPING AND WAKING"

Patty came up the walk from school and stopped to watch her mother digging hyacinth bulbs from the soft earth.

"Poor things! They all died, didn't they?" she said sorrowfully. "And they were so pretty last Easter."

"They aren't dead, Patty. They are only sleeping," her mother smiled up at her.

Patty picked up one of the big round bulbs and looked at it doubtfully. "But look, Mother, all the leaves are dried and brown," she objected.

"I know, dear. That is the way they rest. Next Easter they will live again to tell the resurrection story," her mother said.

It was hard for Patty to believe. "What is resurrection, Mother?"

"Resurrection means to live again; to have a new life. Next fall I shall put these bulbs back in the earth and in the spring they will bloom again."

Patty's mother smoothed the earth and patted some tiny seed into the fine soil where the bulbs had been. "What are those, Mother?" Patty asked curiously.

"Petunia seed. They will die, too. The wee dead shell will burst open and the new plant will come out of the center of it," her mother explained.

God's sun warmed the soil. His rain watered it and Patty helped her mother to pull the weeds and keep the earth soft. Patty watched the petunia bed eagerly day by day. First came the tiny green shoots. They grew bigger and bigger. Buds came and then one morning there were three bright blooms. She took special care of the petunia bed all summer.

Fall came and Patty started to school again. The weather grew colder so she had to wear a coat and gloves.

One day when she came up the walk, she saw her mother putting in the hyacinth bulbs where the petunias had bloomed the summer through. She had forgotten all about the bulbs.

"Oh, Mother, won't they freeze in the cold ground this winter?" she asked anxiously.

"Yes. That is what they need to do. The outside of the bulb must die. In the spring when the earth thaws, the sun and rain are warm; the new life inside the bulb awakes and grows. And there is a beautiful new plant!

"Some day we will be through with these bodies we live in. People will say we are dead. But like the flowers we will be sleeping. Our real selves will be alive. God will give us new bodies as he does the flowers. Jesus is alive, you know. He has promised us that we will be, if we love him and keep his commandments. It is a wonderful plan God has for everyone and everything."

Patty's mother patted down the last bit of soil and they went into the house. Her mother brought the Bible and read to her about sleeping and waking. Patty's eyes shone with wonder.

(Read 1 Cor. 15: 35-42*a* from Moffatt, or some other good modern translation of the New Testament.)

PRAYER. Thanking God for the wonder of new life.

OFFERING. "Every good gift and every perfect gift is from above, and cometh down from the Father."

SONG. "'Tis God Who Sends the Spring." (*Song Friends*, by Blashfield, or in *Melodies.*)

[1] *Worship and Conduct Songs for Beginners and Primaries*, by Shields.
[2] *When the Little Child Wants to Sing.*

Happy Birthdays

March—New Life

By Bertha C. Anderson

SCRIPTURE. *For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come* (Song of Sol. 2: 11, 12).

At no time of the year are we reminded so vividly of the abundance and wonder of the heavenly Father's care as in the springtime. New life is everywhere about us. Farms are alive with baby animals and fowls. On lawns and in gardens seeds are bursting with new life and roots are shooting tender green sprouts.

Here is that same need for us to work with God, for new life must have care and culture if it is to come to the fullness of growth.

The children will be interested to know that winter is the rainy season in the land of Solomon. This will explain the reference, "the rain is over and gone," in the Scripture suggested for use on the birthday card envelopes.

The chicks and pussy-willows herald the spring from a green background. The chicks, the letters of the word "March," and the panel on which the theme is printed are of pale yellow. The feet and bills of the chicks are tinted a deeper yellow. Shading below the wings and at the base of the necks improves the chicks. The shells are of white paper. A mauve shadow may be crayoned on the inside of the forward tilted shell.

Cut the pussy-willows from light gray paper. Touch the ends lightly with pink and put a little light green below this. Color the stems olive green. If longer stems are desired, move the pattern down

(Please turn to page 29)

Junior Worship Services

By BELLE CHAPMAN MORRILL

March: "Boys and Girls as Friends of God"

SINCE many churches have a pre-Easter Decision Day in the junior department, the March worship services have been developed with this in mind. In church schools where there is a joint session of all departments on Easter Sunday, the subject of the continuing life may well be used on the fifth Sunday instead of the story planned for that day. That the atmosphere created by the room and by the teachers be one of beauty, reverence and naturalness is most important for this series. (See pamphlet, "Evangelism and Church Membership among Juniors," The American Baptist Publication Society.)

Instead of using pictures illustrating each individual story there is a good chance here to get the cumulative effect of one fine picture illustrating the supreme choice for the entire month. Among those which might be used are: Hunt's "Light of the World," Hofmann's "Rich Young Ruler," Long's "Christ or Diana," and Watt's "Sir Galahad."

1. A Boy Who Listened to God

Have one of the pictures suggested above placed at the worship center before early comers arrive. They may ask questions about it, which may be answered informally. But for the most part let the picture tell its own story with no special explanation from the leader. Avoid the temptation to use a picture of Samuel in this lesson, as most of them show a child much younger than juniors. For this study it is assumed from the phrase, "from year to year," in 1 Sam. 2: 19 and from the mature message in 1 Sam. 3: 10-14, which he apparently understood, that he was at least nine or ten years old at the time of his call.

CALL TO WORSHIP (together).

Show me thy ways, O Lord,
Teach me thy paths.

HYMN. "I'm Glad Jesus Is My Friend."

OFFERING. (Department ushers stand, offering plates in hand, facing the group.)

Ushers. All things come of thee, O Lord.

Response. And of thine own have we given thee.

STORY.

Many years ago, before Solomon built the beautiful Temple in Jerusalem, the Hebrew people had only a plain building to house their sacred ark. This was a small wooden chest where the Ten Commandments and other sacred things were

kept. At the time of our story, a very old man, Eli, was the priest who took care of God's house. He had trained his two sons to help him, but they had turned out to be no help and even a disgrace to their good father.

But one day a woman named Hannah came to see Eli, bringing along her small boy, Samuel. She was so happy that at first, Eli did not recognize her as the woman who had been so sad a few years ago, because she had no children. She reminded Eli of her promise, that if she ever had a boy, she would train him to work for God. She had also brought some food for Eli, and a young bullock to sacrifice while she dedicated her boy to God's service. Then she left Samuel in his new home, promising to come back once a year with new clothes for her son.

So several years went by. As Eli grew more feeble and his strength began to fail, there were many things a boy could do. The place must be kept clean; there was food to be prepared; and always there must be enough oil in the sacred lamp so that it never would go out. Samuel grew taller and stronger so that he could open the heavy doors of the house by himself every morning. And probably all the time he had been helpful to Eli because he loved his mother and he wanted to please her. But he hadn't decided yet for himself that he was going to work for God all his life. Now let us read what happened one night: (Have 1 Sam. 3: 1-10 read, preferably by a good reader of the group, or in unison, rather than by the leader.)

So Samuel gave his life to God, and it wasn't long before older people began to notice that here was a boy who was trying to please God with his whole heart. Samuel kept on growing until finally he became a great teacher that people came to with their troubles, and that they even trusted to choose their kings for them.

There is a song in our book about Samuel's call. Let us sing it softly, and use the second verse as our prayer, singing an "Amen" at the close.

HYMN. "Samuel."

2. A Boy Who Decided to Follow Jesus

CALL TO WORSHIP. (See first Sunday.)

HYMN. "Marching with the Heroes."

SCRIPTURE. 2 Tim. 1: 1-5; Phil. 2: 19-22.

OFFERING. (See first Sunday.)

STORY. "Timothy, the Boy Who Followed Jesus," Bradshaw: *Knights of Service.*

We have a song in our books that may say some of the things that were in Timothy's mind that day when he decided to follow Jesus. Let us think of the words as we sing.

HYMN. "Just As I Am, Thine Own to Be."

PRAYER. Dear Father, we are glad that boys and girls can be your friends as well as grown folks. Thank you for this story of Timothy. If you are speaking to any of us today, help us to listen and to do what you want us to do. In Jesus' name, Amen.

3. Crowning Jesus King

If there is a group that would learn, outside of church school hours, the chorus of Henry Parker's "Jerusalem," using an adult if necessary for the opening solo, this would add greatly to the spirit of devotion in the service. (Edward S. Barnes' *Children's Anthem Book*, published by Schirmer, has an arrangement of this for children.)

CALL TO WORSHIP. (See first Sunday.)

SOLO AND CHORUS. Parker's "Jerusalem."

OFFERING. (See first Sunday.)

SCRIPTURE. Mark 11: 1-10.

HYMN. "Tell Me the Stories of Jesus," verses 1-3, 5.

DECISION DAY TALK. Pastor or superintendent, followed by prayer.

PRAYER HYMN. "Just As I Am, Thine Own to Be."

4. The Continuing Life

CALL TO WORSHIP.

Leader. The Lord is risen!

Response. He is risen indeed!

HYMN. "Christ the Lord Is Risen Today."

SCRIPTURE. Mark 16: 1-8; John 11: 25, 26 (read in continuous narrative).

OFFERING. (See first Sunday.)

TALK. By the Superintendent.

I am going to read a few of the words Jesus spoke to his friends the night before his death, when they were so sad about his leaving them. (Read John 14: 1-7.) You see, he told them there was a home which God had planned for those who love him. But even Jesus didn't tell them where it was or what the place looked like.

In the last book of the Bible, John wrote about his dream of heaven. He said no one would ever be sick or cold or hungry there. He had probably seen the gold-paved streets of Rome near the Emperor Nero's palace, and he was sure heaven would be much more beautiful than that. In all the years before Columbus discovered that the earth was round, people thought the sky was like the hard ceiling of a house, just as if the earth were downstairs and heaven were upstairs. But today we know that the earth and moon and planets are all moving in the paths that God has made for them. Every little while another scientist learns something about a new star we hadn't known about before. So perhaps heaven is like one of those new worlds that hasn't been discovered yet. Anyway, we know God is there, and that the people who loved him on earth are with him in a closer way than they could be here.

Would any of you like to give the names of some of the people you have known, or have read about that you feel sure are with God? (Write on blackboard in columns. The group for which this was originally planned gave names of grandparents, Mary, Jesus' mother, Lincoln, the pastor who had just died.) I like to think all of these friends of ours are doing some of the good things they liked to do on earth. Some of our older hymns like "Jerusalem the Golden" were written when many people were almost like slaves and they longed to rest in heaven. But I once knew of a woman who had had to give up her work in girls' clubs because she was so ill. And she used to say that when she reached God's new home and wasn't sick any more, she hoped God would have a lot of girls with whom she could work.

So we don't need to be sorry for those who have gone to be with God where they will not be sick any more. And of course we wouldn't want to be selfish and wish them back on earth again. But the more we loved them, the more we can try to be the sort of boys and girls they want us to be.

PRAYER. Gratitude for Jesus' resurrection and for the home God has prepared. Prayer for friends who are lonely because some one has left them. Pledge of new and better living because of what God and the friends with him expect of us.

5. A Girl Who Helped Others to Find God

CALL TO WORSHIP. (See first Sunday.)

HYMN. "O Master Workman of the Race."

READING. "A Psalm of the Helpers," by Henry van Dyke, in *Out-of-Doors in the Holy Land.*

PRAYER. Thanks for people who have helped us. Prayer that we may learn how to help our church school more, by bringing new members, being on time, and the like. Prayer that we may find more ways to serve God in school and at home.

SCRIPTURE. 2 Kings 5: 1-15.

OFFERING. (See first Sunday.)

STORY.

The Bible does not give us the name of this little Hebrew girl who had been stolen from her home by Syrian soldiers. But because the Hebrews named their children to show what they hoped they would be some day, let us call her Eliza, which means "Worshiper of God." For several years she had been the personal maid of the wife of Naaman, the captain of Syria's army. She lived in a beautiful home in Damascus, with gardens of roses and apricots and orange trees. But none of this was as lovely to her as the little house on a stony hillside of Israel that had once been her home. Those days were far away, but she still remembered the good old prophet Elisha and what he and her parents had taught her about God.

One day Eliza's thoughtful eyes noticed that her mistress was unusually sad. She tried to show that she was sorry, and soon the great lady was telling her little maid what was troubling her. Her husband had begun to show signs of that terrible skin disease, leprosy, and it might be only a few years before he would have to give up his position and his beautiful home, and live away from other people.

At once Eliza spoke out bravely,

"If only my lord would visit the prophet of God in Samaria, he would heal him."

A servant heard this, and ran to tell Naaman. As soon as the king heard it, he wrote a letter to send with presents to the King of Israel to let him know how badly he wanted his captain healed.

When Naaman and his servants reached the plain white house where Elisha lived, he expected the prophet would call loudly on the name of his God and wave his hand like a magician over the diseased patch of skin. Instead of that, Elisha told Naaman to bathe in the Jordan River. Then the great captain became very angry. Bathe in that muddy, little stream when at home there were two of the clearest and most beautiful rivers in the world! He turned to go back, but a friendly servant persuaded him to try the remedy. So he bathed and was cured. Then he went back to thank Elisha and to promise that after this he would worship Jehovah.

When Naaman returned to Damascus the king must have been much pleased that his captain was well again. Naaman's wife must have been very happy. But I doubt if any of them could have been more glad than the little slave girl, Eliza, whose eagerness to help had given healing to her master, and made him a worshiper of the same God she herself served.

HYMN. "I Would Be True."

HAPPY BIRTHDAYS

(Concluded from page 27)

a little and repeat the design.

Make horizontal slots, long enough to admit the birthday cards, in the lower part of the poster, some a little higher than others. Paste a seven-inch strip across the back of the poster at the bottom edges only.

The bodies of the chickens may be attached to the corners of the envelopes and slipped into the pockets, or they may be fastened to the poster so as to cover the openings and the cards tucked in behind them.

Another plan for the juniors would be to suspend the cards by ribbons in a shower from the willow branches, leaving a portion of the stems loose for this purpose.

CHARTING MY COURSE[1]

By MARGARET SHERWOOD WARD

INTRODUCTION

THIS is a four weeks' stewardship unit. It should help juniors to discover the importance of planning for the wise use of their time, money and personal resources in the light of the Christian ideal. In addition to the material given here, the adult leader should have copies of the story-paper *Juniors* for March 3 to March 24.

Desired Outcomes

1. An appreciation of the junior's own personal resources, such as time, money, health, and various skills and abilities.
2. A recognition that the Christian way of life involves using one's resources in worthy ways.
3. A recognition that everyone has a contribution to make and an appreciation of the contribution of others.
4. A growing appreciation of the values of health in relation to all the activities of life and a growing desire and ability to conserve health.
5. A growing desire and ability to use time, money and various skills and abilities in worth-while ways.
6. A growing desire to reach one's best development, appreciating that this is part of God's plan for each of his children.
7. An increased sense of fellowship with God through working with him.

For the Adult Sponsor's Consideration

Christian stewardship means a planned life. It involves a wise distribution of time, service and material possessions. It signifies a sharing of all of one's time, money and personal resources that everyone may experience the abundant life. Stewardship should be an important part of any program of Christian education for juniors, because it is at the heart of true Christian character.

Enrichment Materials

For the Adult Sponsor

If you have the time, the reading of one of the following books on stewardship will prepare you better to guide the juniors in the study of this unit.

The Stewardship Life, Crawford.

It Is to Share, Paulsen.

Laughing Stewardship Through, Morrill.

Stewardship for All of Life, Lovejoy.

Stewardship in the Life of Youth, Williamson and Wallace.

To Use with the Juniors

It will not be necessary to secure all the material listed below. Try to find at least two or three of the books in your public, church school, or pastor's library. The starred (*) ones are the best. If you have access to back numbers of *Children's Leader* and *Junior World*, the stories from those publications will be especially worth while.

"The Flight of Mr. Simpson," the story of a little girl's giving. Secure this leaflet from the Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia. Price, 2 cents.

Stories about Margie, Ted, Father and Mother in junior society units, "Earning and Using Money" and "Adventures in Sharing." Available in *Children's Leader*, June and July, 1935.

"A Boy Who Was Traded for a Horse" (Dr. George W. Carver), *Reader's Digest*, February, 1937.

"The Man Who Wants to Leave the World One Great Monument for Peace" (George G. Barnard), *Children's Leader*, October, 1938, page 8.

"The Very Best Talent," in junior society unit, "Growing in Stewardship," *Children's Leader*, May, 1937.

Stories about Helen Keller, William Gladstone, Theodore Roosevelt, Doctor Kagawa, Jane Addams, Doctor Schweitzer in junior society unit, "Growing in Stewardship," *Children's Leader*, May, 1937.

World Stories Retold, Sly. Helen Keller, Jane Addams, Doctor Grenfell, Frances Willard, Florence Nightingale.

* *Heroes of Peace*, Wallace. Jacob Riis, Albert Schweitzer.

* *Greatness Passing By*, Niebuhr. "A Zinc-Lined Piano" (Doctor Schweitzer).

In *Junior World*, published by The American Baptist Publication Society, Philadelphia:

Andrew Carnegie, July 18, 1936.
Jacob Riis, August 29, 1936.
Louis Pasteur, October 3, 1936.
James Aggrey, November 14, 1936.
Jane Addams, December 12, 1936.
Edward Bok, May 8, 1937.
Doctor Kagawa, June 5, 1937.

Reading material for the juniors may be arranged on a low table in one corner of the room so that they may enjoy it either when they come early or at some other time during the meeting when provision is made for choice of activity. If the stories can be clipped, they may be made more attractive by pasting them into loose-leaf scrapbooks of a handy size, or on single sheets of cardboard. If materials cannot be clipped, magazines, books and story-papers should be opened to the place where appropriate stories are found. A few less familiar stories are given in *Juniors*. If extra copies of this paper are available, these stories may be placed in the reading corner also. The making of books of stories is suggested as an activity at the beginning of the first session. If preferred, the adult sponsor may ask a group to meet during the previous week to do this work.

Session I. March 10

PLANNING MY TIME

In this first session the juniors may begin to think of the importance of planning one's life and may reach conclusions as to the most worth-while ways of spending their time.

The Adult Sponsor Gets Ready

Read the introduction to this unit thoughtfully, keeping in mind the reason for its importance, and the goal you wish it to achieve.

Collect material for the junior reading table. (See *Juniors* for March 3.)

Plan the program with the junior leader at least a week before the meeting.

You may wish to ask a committee of juniors to interview their minister or junior church school teacher or superintendent, asking them how they spend their time. Always make arrangements for interviews in advance, giving an idea of the information desired. Go with the committee. Help them to choose the kind of questions to ask and the person who will report in the meeting.

Session Outline

ACTIVITY PERIOD.

INTRODUCTION TO THE UNIT. Junior leader.

DISCUSSION. "How Do We Spend Our Time?" Led by junior leader.

REPORTS. "How Others Used Their Time." (See *Juniors* for March 3.)

DISCUSSION. "How May We Spend Time in Worth-while Ways?"

Adult Sponsor. What have we learned from these people about spending time in worth-while ways? (Encourage the juniors to list all they can remember from the stories and reports of interviews.) What help does the Bible give on how to use one's time wisely? (Ask the juniors to find and read 1 Cor. 10: 31.) What does this verse mean? (The very best way to spend one's time is to do the things that will please and honor God who gave us the gift of time.)

There are only twenty-four hours in each day. We do not have time for everything. If we would live at our best, we should plan to spend each day wisely. In what worth-while ways should we plan to spend time every day? (Help the juniors to think through this problem for themselves, resulting in a list like the

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

following: outdoor exercise and play; helping in home tasks; helping their minds to grow by reading good books and magazines; listening to good music; seeing a worth-while movie or play; having a quiet time with God; making others happy by cultivating new friendships; visiting a sick friend; doing a kindly act for a neighbor, and the like.)

WORK PERIOD.

HYMN. "My Master Was a Worker."

SCRIPTURE. 1 Cor. 10: 31.

PRAYER. Asking for God's help in planning to spend time in ways that will honor him.

OFFERING.

HYMN. "Just As I Am, Thine Own to Be."

Session II. March 17

GUARDING MY HEALTH

In today's session the junior may discover that it is necessary to guard one's health by keeping the health rules of sleep, nourishment, and exercise, if he is to make the most of himself.

The Adult Sponsor Gets Ready

Go over the material with the junior leader well in advance of the meeting.

Plan suitable activities for the juniors as they arrive. If you follow those suggested, have ready for the reading table stories about people who have guarded their health like Helen Keller, William Gladstone, Theodore Roosevelt, Jane Addams, and Doctor Kagawa. Choose an older junior to lead an outdoor game.

If your juniors enjoy making and listening to reports of interviews, plan some for today's meeting. Members of your own church may be chosen, or other people the juniors know. Ask an athletic coach about training rules and a doctor for the best rules to follow in keeping one's body well and strong.

If there are juniors in your group with physical handicaps, it will be wiser not to call attention directly to that fact lest the overly sensitive ones feel a sense of inferiority. Through the telling of stories about people who have successfully overcome handicaps, these juniors may see ways of overcoming their own.

If you plan to divide into more than one group for the work period, it would be well to ask an adult to be on hand to help with each group.

Session Outline

ACTIVITY PERIOD.

QUIET MUSIC to call the group together.

INTRODUCTION. By junior leader.

SCRIPTURE READING. Led by junior leader.

HYMN. "The Body, Lord, Is Ours to Keep."

DISCUSSION. Led by adult sponsor.

Who does the Bible say has given us our bodies? Why is it important that we take good care of them? What may we do to keep our bodies strong and well? What have you already discovered at home or in school about the rules that must be observed if one wishes to guard his health? Some of our group went to see an athletic coach and a doctor to learn more about health rules. What does the Bible say about the way an athlete takes care of his body? What did our athletic coach say? Our doctor? (Reports of interviews, if made.) What are the most important health rules? Let us make a list of them on the blackboard. How much time should be spent each day in keeping these rules? Should we not plan time for taking good care of our bodies in the budgets we made last week? How may we do that best? (Encourage the juniors to think through this problem for themselves. Their list of health rules should include sleep, wholesome food and drink, cleanliness, outdoor exercise and play, and the avoidance of all alcoholic beverages. The time to be allotted to keeping health rules will vary a little with individual boys and girls, but approximately there should be ten hours for sleep, about one hour for washing, dressing, and the like, from one to two hours for eating, and at least two hours of outdoor exercise and play.)

Some people are born with physical handicaps or later become ill so that they are never strong and healthy. Can those people keep the health rules we have listed? How should they feel about their handicaps? How can such people learn to live at their best? Do you know stories you would like to share with us about people who have overcome their handicaps?

REPORTS. By four juniors. (See *Juniors* for March 10.)

HYMN. "Dare to Be Brave, Dare to Be True."

PRAYER. Led by junior leader.

OFFERING.

WORK PERIOD. (See *Juniors* for March 10.)

Session III. March 24

USING MY MONEY

In this third session the juniors may discover what money represents and how it may be used in worth-while ways. They may grow in their desire and ability to use their material resources for others.

The Adult Sponsor Gets Ready

Look up stories of people like Edward Bok, Muriel Lester, Fritz Kreisler, Andrew Carnegie, Doctor Kagawa, and Joseph Lee, who have used their wealth for others. Have these ready for the junior leader to arrange in the reading corner.

You will help the juniors to think through the problem of how they should spend their money and make budgets and account-books in which to record receipts and expenditures. Remember that even though juniors handle only a small amount of money, they should be learning the value of money and forming habits of spending, saving, and sharing that will be the basis of Christian stewardship in adult life.

Session Outline

ACTIVITY PERIOD.

DISCUSSION. Led by junior leader.

PREPARATION FOR WORSHIP. Led by the adult sponsor. If the group is not already familiar with the offering response, "All Things Come of Thee, O Lord," take a few minutes now to learn it. It may be found in most hymnbooks. Ask a junior to read 1 Chron. 29: 11-14. Tell them that the last two lines of verse 14 have been set to music. Help them to feel the joy of learning part of this prayer the great King David offered as the people brought their gifts to help to build a beautiful church in which to worship God.

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "O Master Workman of the Race."

SCRIPTURE. Deut. 8: 17, 18; 1 Chron. 29: 12.

REPORTS. "What a King Did with a Gift of Money," and "All Things in Common."

STORIES of Famous People.

OFFERING SERVICE.

PRAYER.

HYMN. "True to the Trust."

WORK PERIOD. (See suggestions in *Juniors.*)

Session IV. March 31

MAKING THE MOST OF MYSELF

In this last session the juniors may discover that good stewardship involves making the best use of one's abilities and skills as well as of time and possessions. As a completion of the unit, they may develop a code for living at one's best.

The Adult Sponsor Gets Ready

As you guide the juniors' thinking about talents, keep the discussion practical. Stress those everyday qualities juniors may develop and use, rather than the few unusual gifts of skill. There is a suggested code of good stewardship in the junior material, but encourage the group to work out their own first.

Suggested Session Outline

ACTIVITY PERIOD.

PREPARATION FOR WORK.

DISCUSSION. (Guidance is given in *Juniors* for March 24, but the junior leader may need some help from you.)

REPORTS. By three juniors.

DISCUSSION CONTINUED.

BUILDING A CODE.

Closing Worship Service

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Lord, Speak to Me That I May Speak."

SCRIPTURE. Matt. 19: 16-22.

PSALM 1. Repeated in unison.

HYMN. "Take My Life, and Let It Be."

OUR CODE OF GOOD STEWARDSHIP. Unison.

PRAYER. By adult sponsor, asking God's help in living always at their best.

OFFERING.

CLOSING HYMN. "I Would Be True."

Creating Beauty in an Unattractive Room

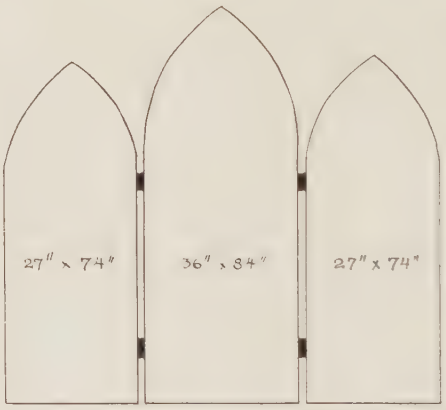
(Concluded from page 19)

thing for his junior high boys to do during the week, so the painting will present no problem. I came home with an idea for a screen for the worship center that I think some of the high school group can work out if we ask them right away. There are one or two trade school boys in that group and they will know just how to go ahead with the construction.

"By the time the screens are ready I feel sure that the Woman's Society will have made a curtain to slide on a rod for the end of the room. I am sure you will find the curtain a great help in the dramatization you will probably do, as well as a fine cover for undesirable objects. This will hide the post and make a perfect background for your worship center. This, by the way, will be of plywood, in three panels, hinged together and pointed at the top, something like this sketch. (Diagram C.) The finish may be any stain that you prefer, although the one I saw was finished in mahogany and made a good background for pictures.

"You spoke of using a picture occasionally in your worship service. It could be hung on the center panel of the screen where the light from the candles would shine upon it. When no picture is being used, the screen would make an effective background for a bowl of flowers."

"It sounds too good to be true," I gasped, "but I know it will come true if you say so. Let's chalk out the space we need for the chapel and see how much we have left for a fellowship circle and group projects. The first Sunday we meet, the juniors will take their places in the circle as they arrive and we will have what we call our fellowship period. At this time we will sing some of the hymns we are going to use in our worship service and talk a little about the Jewish people, because our group is



C. DIAGRAM FOR A THREE-PANELED SCREEN

starting on a study of the Hebrew people. At the end of the fellowship period the boys and girls will go to the tables at the sides of the room, carrying their chairs with them, for their class period. After this, at 10: 15, in our little chapel, we will have our fifteen-minute worship period and close with a benediction at 10: 30.

"After we are once launched on our unit, the juniors will go directly to the tables when they arrive, for some will be making a model of the desert of Abraham's time with its tents and flocks, while others will be making the pasture land, using green moss or sawdust dyed green for grass. Still others will be modeling animals and building altars from plasticine, for once they become interested, there is almost no limit to their ideas. Of course the teachers will be with them to guide and direct, but most of the ideas and the way to carry them out will be the children's own. Sometimes we will return to the circle for discussion, but that will work itself out later. Now I must count the chairs and see if we have enough for chapel and group without having to move from one to the other. With an average attendance of thirty besides the teachers, seventy-five chairs will do it. We have one, two, three, four—exactly seventy-six."

The president put her hand on mine. "Now for action," she said; and so our plans went forward, until, on the last Sunday in September, when our church school resumed activities, the ugly room had become a thing of the past and this was the room that greeted the boys and girls of our junior department. (Diagram B.)

The brown burlap screens across the lower end of the room formed a corridor so that on rainy Sundays the noise made by people passing through was less distracting. Two of the long tables were placed behind the heavy curtain and brought out only when needed. This made more room for the fellowship circle.

As I looked into the happy, expectant faces on that first morning while we discussed our project and watched the children as they enthusiastically made suggestions and saw the awe and reverence with which they entered the little chapel to worship, I bowed my head in gratitude for summer conferences.

March in the Nursery Class

(Concluded from page 23)

week. We will if possible take the children to find pussy-willows. If parents have been asked to co-operate in this, perhaps one of the children will bring some and tell about his experience finding them. If not, the teacher will have some on hand for the children to see. Later in the spring when they have turned yellow and have taken root, they can be planted in the church-school yard to grow into a pussy-willow tree. We will take the children out-of-doors again to find signs of spring. The song "The Pussy-Willow"[2] (first verse only) or the familiar "Glad Song" may be sung. Let the children feel the soft pussies as often as they like. These springtime sessions afford us an excellent opportunity to mention God's goodness in planning such a beautiful world for us to enjoy and the children will wish to talk to God more than once during the morning. Pictures from the Keystone Beginner Picture Set and from magazines may be used.

The story, "Warm Coats and Mittens,"[3] may be told. We may not need a story at all if our conversations and picture appreciation have been interesting. Sometimes a poem may be used in place of a story.

The same imaginative play may continue about the wind. The children may pretend they are pussy-willows swaying in the wind.

[1] *Guiding Nursery Children in Home and Church*, McCallum.
[2] *When the Little Child Wants to Sing.*
[3] *Three Years Old.*

ACTIVITY GROUP IN FIRST AID

THE GIRLS OF HOLLAND

THE GIRLS OF MEXICO

Adventuring in World Friendship

By RUBY RICHARDSON[1]

IT IS evening on beautiful Puget Sound. On the beach a group of girls sit around a blazing campfire. As the flames climb higher into the air they illumine attractive faces alive with eagerness and the enthusiasm that rightfully belong to girlhood. The flames shoot still higher revealing more figures. Stretched out together on the sand, sharing a blanket to keep out the cool breezes, rest two girls, one whose dark hair, eyes and skin present a striking contrast to the blond fairness of the girl beside her. Our interest is aroused, so we look more carefully into the faces around the fire.

On a log five girls cuddle together. Three of them have a dark loveliness and we identify them as Orientals. But the American girls act as though the oriental girls were no different from themselves. Apparently they are all girls together, laughing, singing, playing, praying—unconscious of racial differences, unaware of racial prejudice.

Each girl watches intently the face of an older girl who is speaking. She too has the beautiful black eyes and hair of an Oriental. As the girls listen to the soft, low tones of her voice we think of other lands around the world where cries of hatred are raised against the voice of a member of another race, and we offer a silent prayer of thanksgiving for the fellowship of this night.

Because we knew of the racial misunderstandings and national hatreds rampant in the world and in America, we felt it would be timely for girls coming together in a camp to learn appreciation and understanding of other races. Thus a week's adventure in "World Friendship" was the experience of the 104 leaders and girls who attended the fourth annual Junior High Girls' Camp held at our Baptist Assembly grounds on Vashon Island, near Burton, Wash. The enthusiasm with which the girls and the leaders alike responded to the theme was indeed gratifying and proved again that the attitude of youth is naturally one of good will and interest in others, and not one of suspicion and hatred. Of the total number that attended, eighty-nine were girls ranging from twelve through fifteen years of age. They arrived on Tuesday morning and returned home the following Monday.

Realizing that one of the most effective ways of bringing about right racial attitudes is to acquaint young people with members of other races, we made a special effort to interest oriental girls in the camp. Not as many came as we had desired, but we were happy to welcome five Japanese and five Chinese girls. One of the Japanese girls, the daughter of the pastor of the Japanese Baptist Church in Seattle, had been in America only a little more than two months before camp opened. The American girls fell in love with her sweet, quiet charm although they could not speak her language. English lessons were included as part of her camping experience. The other oriental girls had been born in America.

Following still further our belief in the value of knowing splendid people of other races, we tried this year an innovation that proved most successful. A lovely young Japanese woman and a fine Chinese woman, both American-born, served as counselors. Also we felt especially fortunate in having as our camp doctor, Dora Lee, M.D., young Chinese woman born and educated in America, and a sister of our Chinese counselor. She is now a practicing physician in Stockton, Calif.

Each of the twelve counselors was assigned a carefully selected group of six, seven or eight girls. Instead of placing the Chinese girls in one group and the Japanese girls in another, with their own Japanese and Chinese counselors, we put one or two oriental girls in the various groups and assigned only American girls to the oriental counselors. We were pleased to find that some of the American girls who had been at camp before were requesting a Japanese or a Chinese tentmate. In fact, we did not have enough oriental girls to go around! Never at any time could one detect a hint of ill-feeling between the Japanese and the Chinese girls, but only the closest friendship and comradeship.

Several months before camp opened, each counselor was asked to select a country that her group would represent at the camp. The following countries were chosen: Switzerland, China, Holland, Scotland, Japan, Ireland, Turkey, Sweden and Mexico. Hawaii, Alaska and the American Indians also were represented. The group members could be distinguished easily, for each girl constantly wore some mark of national identification. The Hawaiians wore bright-colored leis. Paper chrysanthemums in the hair and fans on cords around the neck identified the Japanese (by the way, all American girls). The Scotch donned clever plaid hats. The Indians displayed

[1] Christian Friendliness Missionary, Seattle, Wash.

bands with feathers of many colors. For at least two meals a day the girls sat in groups at their own tables. This cultivated group spirit and afforded opportunities to learn to sing the national songs of their countries.

The theme in itself provided ideal missionary education, but we felt it wise to organize a class on "Girls around the World" in which special emphasis was placed on discovering what the missionary program had meant to girlhood. No one book was used by the counselors in preparing for this class, for it was found that certain mission study-books, missionary magazines and library books afforded a wealth of material. Especially for girls coming from churches where there is little systematic missionary education, these four class periods of a half-hour each proved to be popular and valuable.

Although our next class was not exactly in keeping with our general theme, we felt it wise to include it in our program. Knowing that only recently had most of the girls become Christians and that perhaps some of them did not understand the various phases of the Christian life or church life as well as they might, we planned the class around the thought of "Becoming a Christian." During the five class periods the leaders through discussion helped the girls to a better understanding of the meaning of accepting Christ, of baptism and the Lord's Supper, of private worship and public worship. As study materials for this course we used various church school quarterlies put out by The American Baptist Publication Society. This class also constituted our church school class on Sunday morning.

The chapel services afforded a rich opportunity to develop the spiritual aspects of our theme. As the center of interest in the room we chose a picture portraying world friendship, mounted it among greens above the fireplace and focused a hidden spotlight on it. The picture entitled "Follow Me," by Tom Curr, depicts Jesus and children of many lands walking hand in hand down a long, winding road. It speaks effectively of the necessity that the peoples of the world walk with Christ if they wish to travel the highway of world friendship. Our camp hymn, "Far 'round the World Thy Children Sing," set to the tune of "The Old Refrain," fitted into the theme. For the chapel meditations the leaders used various parables of Jesus that harmonized with the theme. The room in which we held these services was reserved for chapel only.

Through the music of people of every land we come to understand their dreams and feelings. Therefore we laid considerable stress upon learning songs of other countries. In the morning a half-hour period was devoted to songs and

THE GIRLS OF SWEDEN

games from around the world. After the noon and the evening meals came a period for singing. Singing around the breakfast table was confined to hymns and choruses. In order that each girl might have a copy of the songs, we mimeographed some six-page songbooks which the girls used throughout camp and finally took home with them.

Because the majority of girls seem to be interested in handicraft, this year for the first time we had a handicraft period for everyone. Three different types of handicraft were offered, each girl being allowed to participate in all three or to concentrate on one. European peasant plates were made with bright-colored papers pasted and shellacked on ordinary paper plates. Various objects made from sponges were typically American, but clay modeling included all types and nationalities of objects and people.

As in every camp, the afternoon schedule included a rest period, swimming instruction and boating. Following these, the activities period proved to be a source of instruction, enjoyment and racial understanding, for our oriental counselors figured prominently. The most popular activity was needlecraft, taught by the Chinese counselor. The Chinese doctor fascinated her class in first aid. Our Japanese counselor, working with an American counselor, led the girls on interesting ventures in photography. Other activity groups were dramatics, nature study, singing and hiking. The girls were allowed to choose whichever activity they wished, but were requested to stay in the same group all four periods.

World friendship was developed in many different ways in our evening programs. Entering the social hall over a gang-plank was the beginning of a nautical party to launch a week of visits to lands around the world. The next evening all participated in a unique version of the "Olympic Games." Another evening a progressive dinner-hike provided variety. On Sunday evening a Swedish smörgåsbord took the place of our usual meal. Stunt night proved most exciting. Mexico portrayed very vividly the private life of "Ferdinand the Bull." The Hollanders held us spellbound with a play in which the cruel Dutch landlord almost married the beautiful but poor servant girl. Pocahontas lived before our eyes.

The climax of the evening programs, however, came on Saturday night, when we held our international banquet. The girls, dressed in clever national costumes and seated at tables decorated with a bit of the beauty of the lands they represented, entertained one another by singing songs typical of each country. Our Japanese counselor told an impressive peace story. The climax came as girls, bearing flags of twenty-two nations, formed a pyramid with the American flag above those of other lands and the Christian flag above all. Everyone stood as we sang together "All Hail the Power of Jesus' Name." None of us ever shall forget the thrill of those moments.

Each evening we gathered on the beach around a campfire for an inspirational period of songs, stories, meditation and prayer. Our Chinese doctor had charge of the program. An outdoor vesper service at twilight on Sunday evening was planned by our Japanese counselor and an American counselor. The last thing at night devotions were held by groups in various tents. A copy of *The Secret Place* had been given to each girl and served as the basis for the devotions. Thus the girls not only began the habit of putting aside a quiet time each day while at camp but they had something to use when they returned home. *A Book of Remembrance* also was read at the breakfast table each morning.

Because our camp is definitely Christian, we have provided each year one service that offers a special opportunity for new decisions for Christ and for the reconsecration of lives. This past year we chose Sunday morning as the best time for this and built our service around the theme, "The Quest for the Best," using the Parable of the Pearl of Great Price. A number of girls made their first decision to follow Christ, and all the others reconsecrated their lives to him.

As we watched the last bus load of girls drive away from the assembly grounds a deep feeling of gratitude welled up in our hearts that we had been permitted to have some part in guiding these girls, potential leaders in the world of tomorrow, a bit further along the pathway of world friendship, a pathway along which all must learn to walk if the Christ is to become King of all the earth.

■

THE missionary task which Christianity proposes for itself is the introduction of spiritual and regenerating forces throughout the world. It proposes to create a type of character in the individual and society which is by common consent the highest known to man. This ideal dates back to Christ himself.—E. Y. MULLINS.

Baptist Youth Conference

DENISON UNIVERSITY, DECEMBER 27–30, 1939

FOR almost a year preparations had been going on for the Baptist Youth Conference, which met at Denison University, Granville, Ohio, December 27-30, 1939. This project was launched by the members of the Youth Committee of the Council on Christian Education: Louis F. Lucas, Chairman, Georgia V. Ferry, Stanley A. Gillet, Mrs. M. R. Hoener, Richard Hoiland, Jay S. Hudson, Elsie Kappen, L. Clayton Kitchen, Irene G. Lyons and Edwin Phelps. During the conference this group was known as the "Steering Committee," not in the sense that it dominated or interfered with the work of any group, but rather because it placed before the young people the assigned tasks designated by the Council on Christian Education and then acted as a co-ordinating and continuing group for the two different sets of officers chosen at Denison.

At the beginning of the conference the group elected its own officers: J. Carrell Morris, New Jersey, chairman; Kenny Hunter, northern California, vice-chairman; Fannie Mae Ford, Illinois, secretary.

For the first day the group met as a whole and faced the task. Then the leaders decided that the most efficient work could be done by dividing the group into sections, each of which would work on some phase of the task. Accordingly, Russell Bishop and William Towart, Jr., led the section on "Name" of the new youth organization, and the other groups and their leaders were as follows: "Statement of Purpose," Hugh Hullbert; "Program of Activities," Elizabeth Wright; "Representation," Lillian Ludlow; "Organization," Anna K. Shields; "Relationship," Carl Tiller; and "Continuation," which was handled by the first group.

When the sections had completed their assignments the group again convened to hear the reports and to act upon them.

WHAT THE CONFERENCE RECOMMENDED

EDITOR'S NOTE: These proposals are tentative, subject to review and action by the Council on Christian Education and the Youth Organizations in the states, later revision by the temporary youth council executive committee and final report to the Council on Christian Education.

The report is not published here in full; rather, what follows is a condensation, intended to set forth the proposals that probably will be of greatest interest to the readers of BAPTIST LEADER.

I. Name

The name of the new and unified youth group of the Northern Baptist Convention shall be the BAPTIST YOUTH FELLOWSHIP.

We advise that this title shall not be used by local, associational, state, or other Baptist youth groups unless such groups are fully representative of all the youth forces within their constituency. The name should be used only to represent a unified Baptist youth organization. This paragraph is not meant to imply that the name must be used in preference to any other by the groups before mentioned.

II. A Statement of Purpose

The purpose shall be:

To carry out a single, integrated and complete program for all young people and youth organizations of the Northern Baptist Convention;

To encourage a complete, balanced and unified program in local church, associational and state youth work, and to aid in the development of such a program through whatever channels may be provided by the existing organizations;

To function in co-operation with the other units of the Northern Baptist Convention;

To promote co-operation with other like-minded groups outside the denomination;

To foster religious and philosophical inquiry so that young people may possess an intelligently growing concept of religion, of God, of Christianity, and of the world relationship of man;

To develop qualities of leadership in youth for all phases of Christian work;

To make those pronouncements which the Baptist Youth Fellowship may feel necessary to clarify its position on vital Christian issues; and

To voice the vision of Northern Baptist Youth.

III. Program of Activities

In order to fulfill the purposes of the Baptist Youth Fellowship, we recommend that the Executive Board of the Fellowship promote an all-embracing unified program, available to all Baptist youth, by working through:

A program of *missionary and evangelistic* education and action;

A program of *personal Christian development* which will include the promotion of the use of material for personal devotions, the encouragement of definite planning for, and consecration to, life work (utilizing the plan of the Life Service League), the promotion of the stewardship ideal of giving and serving;

A program of definite *training* for leadership (utilizing the Standard Leadership Education program) and a general program of study and activity in the art of worship, the background and fundamentals of the Christian life, and the resources for recreation;

A program of study and action based on our *social responsibility* in the realms of the following and similar issues: international affairs, citizenship, economic problems, race relations, marriage and the home, crime prevention, advancement of educational privilege, temperance.

We believe there should be a National Council held every other year in conjunction with the Northern Baptist Convention. This would be made up of a delegated group from the states. The purpose of this Council meeting is to transact all business and legislation, to build programs and to instigate projects which would be an outgrowth of the program above. In the alternate years we recommend that representatives from the Baptist Youth Fellowship work with the program committee of the Northern Baptist Convention to provide some youth emphasis at the Convention which would be mutually agreeable to both groups.

IV. Representation

The membership of the National Council of the Baptist Youth Fellowship would be made up of young people from the following groups: B. Y. P. U., Christian Endeavor, W. W. G., Royal Ambassadors, the church school, organized college groups, miscellaneous groups functioning within the local church, unorganized young people of the local church.

A plan of equitable representation from areas within the Convention will be worked out by the Continuation Committee.

The age range of the Baptist Youth Fellowship shall be from the ages 12 to 25, inclusive.

V. Organization

Officers: President, three vice-presidents (Eastern, Central, Western), corresponding secretary, recording secretary, financial secretary. These officers shall be elected bi-annually at the regular National Council meeting and shall serve for two years.

Provision would be made for an Executive Board, and Advisory Board and Standing Committees.

The Young People's Professional Staff: Shall consist of an executive secretary and staff secretaries. The following departments would be created, and a staff secretary would be required for each department:

1. Department of Missionary Education
2. Department of Leadership Training
3. Department of Personal Christian Development
4. Department of Social Action
5. Department of Student Work

VI. Relationship

Throughout the deliberations of this committee three principles have been kept uppermost in mind: first, the desirability of a unified approach to the young people of the denomination through the agency of a unified staff; second, the necessity for a direct responsibility of this staff to only one authoritative group; and, third, the necessity for taking into consideration the interests of the present denominational agencies. We feel strongly that the ideal situation will be achieved only when the total Christian Education work of the Northern Baptist Convention is unified under a single agency, but our report is concerned principally with the youth phases of Christian Education work.

The Baptist Youth Fellowship shall replace the B. Y. P. U. of A. as the national youth organization which shall have representation on the Council of Christian Education. This representation shall consist of four young people. Within the Council there shall be established a Youth Committee, and all matters relating to youth work shall be initiated in or referred to the Youth Committee for action.

The Council shall create a professional staff for young people's work, whose members shall be nominated by the Youth Committee and elected by the Council. Within this staff shall be incorporated the secretariats and the activities thereof, now existing under the B. Y. P. U. of A., The American Baptist Publication Society and the Board of Education, which specifically operate in the field of youth work. These include the entire staff of the B. Y. P. U. of A., the Youth Division of the Department of Christian Education of the A. B. P. S., the Executive Secretary of the W. W. G., and the activities dealing with the Royal Ambassadors of the Department of Missionary Education of the Board of Education, and the Student Secretary of the Department of General Education of the Board of Education.

We recommend that the Baptist Youth Fellowship shall co-operate with the youth organizations of other denominations, and shall participate as a denominational unit in the activities of interdenominational and non-church organizations, as the purposes and methods of such agencies coincide with the purposes and methods of the Baptist Youth Fellowship. By such co-operation the Baptist Youth Fellowship shall not obligate its constituent groups, except as they themselves concur.

VII. Continuation

We recommend that the Denison Youth Council elect from its own body a Continuation Executive Committee of seven to carry on functions and activities as outlined in the reports of the Council on Christian Education.

On the final day a Continuation Executive Committee of seven members was elected: John Hadley, New Jersey, chairman; Haley Scurlock, Washington, D. C., vice-chairman; Fannie Mae Ford, Illinois, secretary; Charles Griffin, Massachusetts; Gordon Carter, New York; Anna K. Shields, Pennsylvania; Charles Holtz, Michigan. These officers will carry the responsibility of the work until the National Council has come into existence and elected its officers.

ACTION TAKEN BY THE COUNCIL

The week following the Denison Youth Conference the Council on Christian Education met in New York City and took the following action:

VOTED: That the Council on Christian Education receive the report of the Baptist Youth Conference with hearty appreciation of the high quality of leadership which the report represents and with general approval of principles involved.

VOTED: That the Council on Christian Education believes that the Northern Baptist Convention should move in the direction of the proposals of this report

YOUTH COMMITTEE: FRONT ROW, GEORGIA FERRY, ELSIE KAPPEN; MIDDLE, MRS. HOENER, IRENE LYONS, LOUIS LUCAS; BACK, RICHARD HOILAND, EDWIN PHELPS, JAY HUDSON, STANLEY A. GILLET

JOHN HADLEY, CHAIRMAN CONTINUATION EX. COM.; ELIZABETH WRIGHT; J. CARRELL MORRIS, TEMPORARY CHAIRMAN

GROUP LEADERS OF DENISON CONFERENCE: FRONT ROW, CARL TILLER, ANNA K. SHIELDS, ELIZABETH WRIGHT, HUGH HULLBERT; BACK, RUSSELL BISHOP, LILLIAN LUDLOW, WILLIAM TOWART, JR.

in unifying the interests of the denomination's young people's work. The Council authorizes its Executive Committee, supplemented by Rev. F. Raymond Baker and Miss Dorothy Stevens, to make a study of the ways and means by which the financial and functional provisions between The American Baptist Publication Society, the Board of Education and the Council on Christian Education can best be arranged to most fully carry out these proposals; the report of the Executive Committee to be made to the Council sometime prior to the meeting of the Northern Baptist Convention at Atlantic City.

THE SIGNIFICANCE OF THIS CONFERENCE

No better evaluation of this conference could be given than the testimony of those who participated in its work. In order that our Baptist people may understand something of the feeling that permeated the entire group, the following expressions from five young people are offered as a tribute to the spirit that dominated the group and to the achievements that resulted from their efforts.

Leona Anderson, Iowa

"The Denison Youth Conference has truly been a high spot in the lives of each one of us who were privileged to attend. Sharing in his experience with young people who were courageously yet humbly facing a great problem, thinking through the situation completely, discussing it thoroughly with alertness and keenness and at the same time with a true Christian spirit, and preparing its recommendations, has given us a broader vision of our great task as young people. Also, it has renewed our desire to work even harder in our local areas to carry out our part of the great mission of the church."

John R. Hadley, Jr., New Jersey

"The values of the Denison Conference are embodied in the plan that grew out of four days of untiring effort on the part of the various delegates. More significant and more valuable than the plan itself was the spirit that kept these young people steadfast in their task, and the spirit that has been written into the purpose of the proposed new organization. It is our prayer that this spirit will likewise fire all Baptist youth with an enthusiasm for more courageous Christian living."

Ruth Kornmeyer, Illinois

"Through the stirring messages and the worship services of the Denison Youth Conference, our hearts were challenged to the task which is ours—to lead Baptist youth into a fuller, richer program of service in helping to promote the work of the Kingdom. We felt the true spirit of co-operation in the conference groups as we set up the plans for this new youth organization and in the closing business session as we endeavored to make our report complete and final. As the conference ended and we parted to return to our respective states, I think it was the feeling of all that in these four days together we had learned more about the work of our denomination than we had ever known before."

Esther Hughes, Idaho

"The thing that impressed me most at the Denison Conference was the spirit of absolute consecration and subjection to the will of God on the part of the delegates. I feel that the splendid group action in spite of all individual differences of opinion could come only as a result of this spirit of humbleness in the face of the great task which was before us. The success of the conference exceeded my fondest hopes, and my experiences there have given me a new vision of what the Christian way of life can do for us as individuals and as a group."

George W. Hill, California

"It is the earnest hope of the delegates to the Denison Conference that this great gathering shall prove to be the initial incentive for a renewed and revitalized young people's program within our denomination. Certainly the lack of any significant correlation between the several fields of Baptist youth activity has constituted a long-standing challenge to our spiritual efficiency; but now that plans have been completed for unification of our national work, we are eagerly awaiting a new and better day for Baptist youth."

■

It was to be a spiritual kingdom, whose membership was to consist of individuals won to belief in his divine personality and mission, brought into loving obedience to his will, united with him spiritually in his plans and purposes, ready to take up their crosses and follow him, ready to suffer obloquy, the breaking-up of all social and family ties, and death itself for his sake, whose relationship to him he declared to be that of the branches to the vine.—A. H. Newman.

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

LIFE MADE NEW[1]

By Clarence W. Cranford

Scripture: John 3: 1-17

The Struggle to Change

Human nature has tremendous capacities both for good or evil. Man can be noble, or he can be base. How easily we can yield to our baser tendencies was explicitly indicated by Isaiah when he said, "All we like sheep have gone astray; we have turned every one to his own way." We all know how easy it is to cherish resentments, or entertain unclean thoughts, to be selfish or greedy, or to do as the prodigal son did, and to *waste* our life in that which is unworthy of our best.

Exactly how real is this struggle going on within us Paul describes in Romans 7: 15-25. Mrs. Montgomery's translation of this passage reads: "What I perform I know not; what I practice is not what I intend to do; but what I detest, that I habitually do. The good that I intend to do, I do not; but the evil which I do not intend to do, that I am ever practicing. But . . . . it is no more I who practice it, but sin which has its home in me . . . . I delight in the law of God; but I find a different law in my bodily faculties, waging war with the law of my will, and taking me prisoner to that law of sin which is in my bodily faculties. Oh, wretched man that I am!" But notice Paul's conclusion. He asks, "Who shall deliver me from this slave of death?" Then he answers himself, "Oh, thank God! it is through Jesus Christ our Lord."

The Christian sees an answer to this problem in the part that God can play in our lives through his Son. We need to let the love of Jesus come in and crowd out our baser tendencies. A garden magazine reported recently, "There are two ways to get rid of weeds from your lawn. One way is to pull them up by hand, and the other way is to plant white clover." Similarly, there are two ways to try to overcome weak and unworthy elements in our lives. One way is to try to uproot them by sheer will power, and the other way is to crowd them out by planting the love of Christ in our hearts. One preacher called this second way "The expulsive power of a new affection." Christianity is more than learning what not to do. Life is made entirely new when we can be inspired to desire and to pursue that which is good.

The Desire to Change

Denver, Colo., has a school known as Opportunity School, which admits only those who have a strong desire to study. One troublesome young boy appeared at the school escorted by his father who insisted that the youngster be enrolled. The boy made it clear to the adviser that he did not want to study. At this, the adviser surprised everyone by saying that the lad could stay only if he really wanted to stay. But first, he invited the boy to accompany him on his rounds of the school. The operation of a lathe interested the youth, and the adviser pressed him to stay and learn to run that machine. When he learned that they would leave books out of the course, the boy agreed and proved to be an apt pupil. After a while he had difficulty in ordering materials for his lathe, because he could not write out the requisitions clearly and legibly. He decided to study some English, for which he now saw a point. A little later, the same thing happened in regard to arithmetic—he needed to know fractions in order to measure his materials. After a time, that boy entered happily into the entire work of the school. Clover had done its work. So with the Christian life. A sincere devotion to Jesus does tend more and more to crowd the unacceptable elements out of our lives, and we lose ourselves in Christian pursuits.

God Can Help Us Change

Another truth fits in with this idea of the new life. It is possible because God always stands willing to give us another opportunity. The idea can be illustrated by a reference to football. All of us know the disaster of a fumble in a hard-fought football game. So in one's character, fumbles can be costly. Take King Saul, for instance. If any man ever was headed for a touchdown, surely it was that first ruler of the Hebrews. Next to Samuel, he was the most popular figure of his day. But Saul could not stand the ribbing from the cheering-section, neither could he stand to see another person make more first downs than he. Finally, when David executed his famous play against Goliath and followed it up with his drive against the Philistines, and the stands started to cheer, "Saul hath slain his thousands, but David his ten thousands," Saul could not keep his mind on the game. After that he let jealousy break through him so hard that he fumbled the ball and lost the game.

When Bill Roper was head coach at Princeton, he tacked up a sign where his players could see it. The sign read, "It is better for a man never to have been born than to fumble the ball." With Christians, it is important that we shall be cautioned against carelessness, both in football and in life, but fortunately for us it is not as bad as that. When we do fumble, God lets us carry the ball again. The gospel is "good news," for one reason because the measure of its forgiveness is indicated by seventy times seven.

HINTS FOR A GOOD MEETING

Young people should be encouraged to read their Bibles. A week in advance of this meeting, announce what the Scripture will be and urge the group to study it carefully. Arrange for two or three brief statements, a minute or two in length, on "My interpretation of what Jesus meant in his answer to Nicodemus." It often helps us to understand the meaning of Scripture better if we can try to restate it in our own words.

Someone might take the last point in our study and develop a talk on some costly fumbles we can make (such as wrong choice of life work, or wrong choice of life mate, or wrong choice of life commitment) and how being a Christian helps us in making right choices.

Suggested Order of Service

Hymn. "Nearer, Still Nearer" (good number for mixed quartet).

Scripture. John 3: 1-17. (Two or three brief statements on "My Interpretation of This Scripture.")

Offering and Announcements.

Hymn. "I Would Be True."

Talk. Either on "Ways God Makes Us New Creatures" or on the one suggested in paragraph above.

Hymn. "Have Thine Own Way, Lord." (Ask all to hum the hymn softly while some member pronounces the benediction.)

[1] Senior C. E. topic for March 3.

HEARING THE "STILL, SMALL VOICE"[1]

By Clarence W. Cranford

Scripture: 1 Kings 19: 9-12; Psalm 46: 10

Anyone, who has studied the writings of Paul, knows what strong emphasis he put on the place of conscience in deciding what the Christian ought to do. Most of us know what conscience is, even if we have difficulty in defining it. We say, "Something inside me made me do it." We just "feel" that a thing is right or wrong. Baptists with their belief in the "competency of the individual soul" have long stressed the conviction that God, himself, is able to illumine our conscience, our sense of right and wrong; that God can speak to the individual soul and make him understand the divine will for his life. We hear the repeated use of such phrases as "divine guidance," God's "call," the "still, small voice." How, then, may we "tune in" on his desires for our lives? How may we recognize God's call to our own conscience and heart? Let us first consider three ways to tune in on God, and then three ways by which we may know that it is the voice of God to which we are listening.

How to Hear God's Voice

In the first place, we can study the Bible to find out what God has said to others. When Jesus met his temptations alone out in the wilderness, he was able to know God's will for him because of his knowledge of Scripture. Three times he routed his tempter by saying, "It is written . . . ." He knew that Satan's suggestions did not sound like the things that God had said to others, for he knew what God actually had said in these other instances: "Man shall not live by bread alone"; "Thou shalt worship the Lord thy God, and him only shalt thou serve."

God can speak words of strength and comfort to those who know their Bibles. For every need, the Bible has some word that can throw light from God on our problems. If we know where to find this word we can set our present trouble beside what God has said to others in similar circumstances and then we can find our own solution.

In the second place, we can seek the atmosphere where God's voice has a chance to make itself heard. While Isaiah worshiped in the Temple, God spoke to him with overwhelming conviction. Often, when we are relaxed in the quiet atmosphere of worship, stimulated by the great religious ideas and examples, we are emptied of self, and the voice of God breaks in upon us. Then we see, with remarkable clarity, our responsibilities to God.

In the third place, we need to learn to listen in periods of private meditation and prayer. "And seeing the multitudes, Jesus went up into a mountain." We all know how people can stimulate us, but there come times when we need to get away from people and go off somewhere with our thoughts and God, some place where we can listen to God undisturbed.

A range finder is an ingenious device, worked with two small mirrors, one fixed and one that turns on an axis. Looking through the sight, one sees two images of the object for which he is searching. He then turns the dial of the movable mirror until the two images become exactly superimposed, and he sees the object only once. Then he has found the range, and can read the distance on the scale marked on the finder.

Catching God's ideas is something like that. His eternal principles are dependable. As the Psalmist said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." But our own understanding and loyalty are not so constant. We get double vision. Our desires and those of God do not always coincide. We need to relate our desires back to God's laws. Private meditation and prayer can help us to refocus our thoughts on what God wants, until "thinking God's thoughts after him," he can suggest to us things that he desires us to know.

How to Recognize God's Voice

How may we be sure that it is God's voice we hear, and not merely our own desires tricking us? Here are three tests:

First, how do I feel about it? If God can speak to our consciences, then surely we may come to know "in ourselves" whether a thing is right or wrong; whether or not it is God's will for our lives. If a thing gives us a sense of inner freedom to follow it, if we know that it appeals to the highest in us, if it calls out our best, then we are fairly safe in presuming it to be God's will. But to make absolutely sure, there are two further tests—

Second, does the experience of others verify it? If the experience of the best people we know does not bear out the way we, personally, feel about a thing, then we would do well to question the validity of our personal feelings. But if others, who we feel know God and on whose judgments we can rely, feel about it in the same way that we do, then we have double sanction for believing that we are following God's leading.

Third, is it true to the spirit of Jesus? Paul once believed that he was right to persecute Christians. He even believed that he was following God's will. But one day, in a blinding flash, he saw that his actions were not true to the spirit of Jesus, and in complete reversal of life, he set about to do nothing that would not ring true to the spirit of Jesus. Let us examine our attitudes—about race, about war, about amusements, about drinking, about all our actions. Are they true to the spirit of Jesus? Unless they are, can they really be God's will for us?

Sprinkle iron filings on a piece of paper placed over an iron bar. They fall helter-skelter. Tap the paper gently, and they still lie helter-skelter on the paper. But magnetize that iron bar by stroking it with a magnet; repeat the operation with the filings and they arrange themselves according to definite magnetic lines of force. So with our consciences! They need to be sensitized by the indwelling spirit of Jesus. Then we are ready to respond to the magnetic pull of God's plans for our lives. Then we can listen to the "still, small voice."

HINTS FOR A GOOD MEETING

This would be a good meeting in which to seek to interpret the meaning of worship. Ask someone, perhaps the pastor, to speak briefly on this subject before the leader of the meeting considers the six tests treated in our study.

It might be well, also, a week before this meeting, to ask some of the young people to formulate some questions on prayer and bring them up for consideration at this meeting. The person assigned to handle this discussion should read such books as:

Ways of Praying, by Muriel Lester.

The Meaning of Prayer, by Harry Emerson Fosdick.

Christian Worship for American Youth, by Laura Armstrong Athearn. See particularly Chapter 7: "Prayer in the Service of Worship."

Prayers, by Dr. L. M. Zimmerman.

Suggested Order of Service

Prayer Hymn. Suggestions:
"Still, Still with Thee."
"Spirit of God, Descend upon My Heart."
"Breathe on Me, Breath of God."
"Sweet Hour of Prayer."

The Lord's Prayer (in unison).

Scripture. Psalm 46.

Hymn. "Dear Lord and Father of Mankind."

Brief Talks on: Worship, Prayer, Tests for a Christian Conscience.

Discussion on one of these themes.

Prayer Hymn. "Abide with Me."

The Closing Prayer.

[1] Senior C. E. topic for March 10.

INTRODUCE YOUR FRIENDS TO CHRIST[1]

By Clarence W. Cranford

Scripture: John 1: 35-46

The Reasons Why

Has anyone ever taken Jesus more seriously because of something you have said to him? Most of us will argue with another person about which school to attend, which ticket to vote, which automobile to buy. We almost go out of our way, sometimes, to ask, "Have you seen the latest movie?" But somehow, when it comes to the most important thing of all, a person's religious obligations, we remain strangely mute. Why? If Jesus means to the world what we say he does, then why not speak about Jesus freely, and commend him to our friends so they may know about him too? Why not permit them to enjoy the same fellowship that we enjoy?

One explanation of this failure to discuss a vital question is the rather current feeling that what another person believes, or whether or not he believes anything at all, is his own business. Suppose Andrew had felt that way about it. Then Simon Peter might never have become a disciple, for it was Andrew who had "brought him to Jesus." Suppose Philip had felt that way. Then Nathanael might never have gone to find out about Jesus. Suppose Paul and the early Christians had felt that way. Europe, and hence America, and through America the Asiatic countries, might not have heard the message of Jesus and the better way.

Many of us feel that we have a stronger reason for not speaking more freely to our friends about Jesus. We do not want to be considered "funny," or a "sissy," or "fanatical." But think of the great Christians who have not been ashamed of the gospel of Christ. Was Paul a sissy? Or Livingstone? Or Judson? Does the world think of Grenfell as funny? Of course, these are examples of outstanding, courageous leaders. Think of your father, then, if he is a Christian. Has his religious attitude made him any less the man? Has it not rather helped to make him more manly, more the kind of person of whom you can be proud? The church needs more members who are not afraid of appearing "sissified" or "fanatical" when they try to introduce their friends to Jesus.

One way you can introduce your friends to Jesus is to let them know what he means to you. If you are a Christian, show it. Say so, sometimes. What do you suppose it would mean if you and other young people like you, when invited to become party to something unworthy of your best, would say quietly, "No thank you, I'm a Christian, and I think Jesus would not approve of such a plan"? What effect do you think it would have if you were to say, "You see, I'm a Christian, so my church must come first"?

Steps in the Introduction

On that basis, then, if you are a Christian and would like to see your friends become Christians, too, what are some of the steps to take in order to bring about the transformation?

Think of what Jesus means to you.

Before one can share a Christian experience with someone else, it is obvious that he must have an experience to share. In other words, Jesus must have made some difference in your life before you can recommend him to others. What difference has Jesus made in your attitude toward others? Toward self? Toward God? Toward your work? Toward pleasures? Toward the world in general?

A youth in Boise, Idaho, said to a group of young people with whom he was talking, "It's a heap more fun being a Christian than it is getting into trouble." Jesus meant something to that boy, and the youth was not afraid to say so.

Make sure your character is a good representation of your religion.

At the Baptist World Alliance meeting in Atlanta, Ga., one speaker said, "Character is the cutting edge of evangelism." Dwight L. Moody, one of the greatest evangelists who ever lived, once said, "No man can lead another closer to Christ than he is living himself." When we come to introduce our friends to Christ, we will not want to be embarrassed by a guilty sense of some area in our own lives that is not open for Christ to enter.

Be an enthusiastic Christian.

Dr. Albert W. Beaven says, "What is evangelism? It is simply the contagion of enthusiasm for Jesus Christ. The methods which we employ are only channels through which this enthusiasm can flow." Before a person can become a Christian, he must be made to desire the fruits of Christianity. If being a Christian has made us more attractive and happy then our friends will be more interested when we try to tell them about our religion.

Use every opportunity that naturally presents itself to introduce your friends to Christ.

If a friend does not attend church, watch for a good opportunity to invite him to attend church with you. "Come and see," was Philip's way of winning Nathanael. Make certain your friend meets other fine Christian young people. Invite your unenlisted friend to the young people's meeting. Find out his interests and seek to win him at that point. Above all, lay him on your heart so that you will have a desire to see him become a Christian.

The Christian life is often confused in people's minds with certain creedal beliefs or with the observance of certain rituals. These play their part, but we need to remember, as someone has said, that "Christianity is not the end of an argument, but the beginning of an adventure." When we think of it that way, as the way of life that Jesus represents, then it does not seem so difficult to think of introducing our friends to Christ and drawing them into the Christian fellowship that we enjoy.

HINTS FOR A GOOD MEETING

Ask two or three young people to speak briefly, about four minutes each, on "What Jesus Means to Me."

The Scripture indicated should be given special emphasis. Each young person in the group can be asked to respond in a sentence as to what struck him most in the story contained in John 1: 35-46.

The leader can conduct a good discussion on the theme, "Making Our Church Evangelistic."

If they care to, the young people can tell what has led them to Christ.

For resource materials, consult:

Evangelism for Today, by Lin D. Cartwright. Chapter 4, "Evangelism of Children and Youth."

Youth's Return to Faith, by Norman H. Cox.

Youth Looks at Religion, by Arthur C. Wickenden.

Youth Marches, by Daniel A. Poling.

This Questioning Age, by Frank B. Fagerburg.

Suggested Order of Service

Hymn. "What a Friend We Have in Jesus."

Scripture. John 1: 35-46. (Read carefully and perhaps with comments.)

Sentence Prayer of thanksgiving for what Jesus means to us and to the world. (Three or four should be asked in advance to lead the way so others will follow.)

Hymn. "Just As I Am, Thine Own to Be."

Talk. "What is involved in introducing our friends to Christ?" Discussion on the topic.

Hymn. "Lord, Speak to Me That I May Speak."

Benediction.

[1] Senior C. E. topic for March 17.

EASTER—LOVE INVINCIBLE[1]

By Clarence W. Cranford

Scripture: Luke 24: 46, 47; Matthew 28: 1-10

No day in all history has made such a difference to the world as that first Easter. For those who believed, discouragement was changed to hope, doubt to triumphant faith, and death to victory. The difference it made, first in the disciples themselves and later in the world, because men continued to believe their Lord was risen, is surely the most amazing fact of history. Ever since that day when the women ran to carry the news of their discovery to the disciples, men have sought to express the Resurrection in painting and poetry; in song and sermon. It is important, therefore, that we try to understand some of its meaning for us and for the world.

The Meaning of Easter to the World

1. *Easter is the story of the love that hate could not kill.* Jesus came to call men back to God; not to compel them to return, but to win them by love and persuasion. When Satan tempted him to try other ways of achieving his end—the way of the spectacular, of coercion, of offering dazzling prospects of earthly benefits, he rejected them all and chose the way of love, knowing love alone could conquer sinful hearts and win the affections of men. When Jesus saw the publicans, he did not lay down the law to them. They knew the law already. Instead, he loved them and taught them that God's love for them was like his own. When Christ came across sinners he did not waste time trying to convince them that they were doing wrong. They knew that to begin with. So, instead he loved them and gave them another opportunity. Even at the end, when in their stupid blindness, men struck out to destroy his life, he did not fight back. He uttered no word of condemnation, but he prayed for them. He loved them to the end. And Easter is the evidence that the world could not destroy that love. It returned to heal the hearts of men.

Hate still seeks to dominate the world. Men explode bombs because explosive hates smoulder in their hearts. We see the world driven mad by deliberate propaganda meant to arouse hatred. Yet the love of Christ lives on—seeking to reveal itself through his church, and through the lives of those who call him Master. If only in this time of strained human relations, the Christian can convince the world that he does not carry rancor in his heart, nor hatred in his attitudes, because he has Christ in his life, then Christ, indeed, will live anew in our day. It will be a hard way. It may sometimes lead the individual to Calvary. But it will win out at last. Love, true love, will have its Easter.

2. *Easter is the story of the life that death could not destroy.* Easter is the logical consequence of Christ's teaching about life eternal and the triumph of the spirit. We cannot fathom the mystery, we only know that Christ still lives to rule in the hearts of men.

Easter should remind us, then, that we are not building merely for a brief span of earthly years. As a young people's hymn puts it, "We are building for eternity." We should be careful, therefore, what we build. It lasts so long.

In the world today, we think of Christ as having many bodies. The church is his body, as Paul so repeatedly said, to incarnate his spirit before the world. We who believe in Christ are his body. In the world today, he has no other hands than ours to serve the world's need; no lips but ours to proclaim his gospel message; no feet but ours to run his errands of mercy; no heart but ours to yearn after wayward humanity.

3. *Easter is the story of the witness an empire could not silence.* Pilate thought that by washing his hands in public he could get rid of Christ. Christ's enemies sought to silence his voice by crucifixion. They thought they had succeeded, only to discover that far from being rid of him, they had only begun to deal with him. His living Presence, plus his enterprising church, finally routed all their plans. Eventually, the world began to see that Jesus, himself, would have the last word.

In our day, China has experienced bombs whistling through the air and blasting church buildings to bits as the members flee for safety. But one missionary testifies that in no single instance did he know of a Chinese congregation that had ceased to worship because its building had been destroyed. Rather missionary and Chinese Christian alike now see with remarkable new clarity what Jesus meant when he said, "the kingdom is within you." A Chinese Christian added, "God is good to us. When our enemies destroy our churches, he helps us to find another place in which to meet." Empires cannot destroy the Kingdom so long as that kind of faith continues to exist.

The Meaning of Easter for Us

Dr. James H. Franklin tells of a phrase that came to him when he was pastor in a mining camp at Leadville, Colorado. "Christ means to relive his life in me." By that conviction Dr. Franklin has tried to live. When Christians everywhere catch that meaning from Easter, then Love will triumph today as it did in Palestine two thousand years ago.

HINTS FOR A GOOD MEETING

Easter is a special day in the experience of the church. Everything about the meeting should emphasize that fact. Give time and thought to the arrangement of the room. A picture of Easter suitably placed, flowers with their suggestion of new life—these could help to create the desired impression. Soft lights, perhaps candles burning as people enter the room, will immediately suggest the atmosphere of worship.

By all means arrange to have a prelude, perhaps an Easter hymn, played on the piano. The simplest account of the Easter story, as told in Mark 16: 1-7, is easily memorized. It will be highly effective if it is recited by some young person at the beginning of the service, after the prelude has been played. See also page 45 for the verse beginning: "The world cannot bury Christ." The short editorial by J. Sherman Wallace, quoted on the same page, should have a place somewhere in the meeting.

If the entire program, including the stanzas of the hymns that are to be sung, could be mimeographed, it would make for a smoother-running service.

Suggested Order of Service

Piano Prelude (perhaps an Easter hymn).

The Easter Story. Mark 16: 1-7. (Recited by some member of the group.)

Easter Hymns:

"Christ, the Lord, Is Risen Today."
"The Strife Is O'er."
"Hark! Ten Thousand Harps and Voices."

Prayer of Gratitude for Easter (a young woman). (If offering is taken at this time, ask the young woman to extend her prayer to include thanks for the hope God gave the world at Eastertime, and the petition that the members of the church shall continue to search for and find ways to carry that hope to those it touches.)

Brief Talk. "The Love Hate Could Not Kill."

Hymn. "Love Divine, All Love Excelling." (One stanza.)

Brief Talk. "The Life Death Could Not Destroy."

Hymn. "Are Ye Able." (Third stanza.)

Brief Talk. "The Witness an Empire Could Not Silence."

Hymn. "Jesus Shall Reign Where'er the Sun."

Brief Talk. "Easter's Meaning for Us."

Prayer of Reconsecration.

Benediction. Heb. 13: 20, 21.

[1] Senior C. E. topic for March 24.

HOW THE BIBLE INFLUENCES THE WORLD[1]

By Francis Carr Stifler[2]

Scripture: John 5: 39; 2 Timothy 3: 14-17

A new discovery. A new invention. They follow one another so rapidly these days that we take them for granted. After twenty or thirty years, however, the invention of the airplane and the radio seems even more important than we had believed. How will it be five hundred years from now when everybody is flying and possibly anybody can talk to anybody else anywhere at any time? By that time air-travel and wireless communication may be as common as the telephone today.

A History of Its Influence

Now let us turn and look in the other direction. About five hundred years ago occurred one of the greatest inventions in history. Probably no invention ever has caused so great a social and cultural upheaval as the one that is serving you at this moment—the invention of printing. When printing got well under way in the fifteenth and early sixteenth centuries it was one of the most talked of elements in European life. Before that event everything that could not be communicated by word of mouth had to be written by hand and carried by messenger. Since writing was an art enjoyed by very few, only the most meager general knowledge was spread. Then, continuing the circle, few people bothered to learn to read, for there was little at hand that could be used. There were no newspapers, no magazines and very few books.

One book, however, had been widely distributed for centuries, even before the invention of printing. Moreover, it was not a small book; for it consisted of well over a thousand pages. Since the book came from antiquity it had to be translated from time to time, and you must remember that up to the time of the invention of printing every copy of every translation had to be written by hand.

From this viewpoint, as from every other, the Bible is the literary wonder of the ages. In spite of its size and the fact that it is for the most part the literature of the world's most generally despised race, the Bible had passed into thirty-three different languages before the invention of printing. England was the first of the modern European nations to have a Bible in her native tongue—the John Wyclif translation, about 1384. Wyclif's movement, supported by even the meager popular reading of the Bible that resulted, caused men to see themselves in their high estate as sons of God and brothers of Jesus Christ.

With the invention of printing, naturally the first book of any importance to come from the press was the Bible. The Latin Bible, which had been the official Bible of the Church for a thousand years, appeared first in type. Then came the German Bible, since printing began in Germany. Within the next hundred years the Bible, or some important part of it, had appeared in cheap printed form, within the reach of the common man's purse, in all the principal languages of Europe. Undoubtedly, the accessibility of this book was a factor in shaping European history during the next century.

The Foundation of Our Civilization

Toward the close of this significant century there began to appear groups of people in England, Holland, Germany and elsewhere who read their Bibles so earnestly that they could not feel satisfied with the churches that had grown up in their respective countries. Consequently they tried to reform and purify conditions. Because they cried out so loudly they became known as Protestants (protest-ants) and those who were satisfied with the existing situation persecuted them. Many of them fled to the American colonies for refuge and when the United States came into existence they, and their descendants, did their best to build a civilization directly upon the Bible. Our great free nation is directly traceable to their efforts. One cannot begin to understand America without realizing that the Bible is her cornerstone.

Finally, about the year 1800, a new Christian movement was born—propelled by a passion to take the Christian gospel to the uttermost parts of the earth. William Carey, the English Baptist shoemaker and schoolmaster, was one of the first men to dedicate his life to what we call "foreign missions." Under the sway of this world-girdling movement the Bible began to mold the life of India, China, Africa, Burma, Siam and the Islands of the Sea. Two-thirds of the people of the world inhabit these far-off lands and only a tiny fraction of them even yet know that such a book as the Bible exists. Yet one cannot explain the present-day movements in India, nor the situation that has recently awakened China, apart from the influence of the Bible upon their leaders. China today is hungry for the Bible. In spite of the war conditions the Chinese people bought thousands more Bibles and New Testaments in 1939 than they did the year before. The Bible is plowing deep into the life of the New China that shall emerge from these terrible days.

In the heart of Africa, only a year or two ago, a tribe of three hundred thousand people received the first printed book to be published in their language. It was the New Testament. Last November a tribe of two hundred thousand Indians living in the mountainous regions of Guatemala had a similar experience. The last official count revealed that the Christian Scriptures now have been published in 1,021 languages.

The Guide to Moral Progress

It stands to reason that such widespread use of the book that contains the story of Christ's life and teachings is bound to make some change in the lives of those who use it. How can a person read of Christ's way of life and not show a change in moral standards? And how can Christ's ideals permeate the individual's life without affecting the whole of society? As a matter of fact, they must make themselves felt. Because thinking men and women have read the Bible and filled themselves with the desire to live like the Christ who changed life all about him, Christian laws have come into existence. Schools and colleges have been founded to provide a Christian atmosphere and background for all of education. Christians have sacrificed greatly to provide and maintain hospitals and medical service in places where misery and ignorance prevail.

But more than this, general living conditions have changed gradually wherever the people have come to see a value in the Bible. Moreover, Christians themselves have gained an intelligence, a patience, and a determination that they never could have gained without ready access to the Book.

Everywhere the Bible has gone it has taken hold of men's hearts and transformed their lives. It is the incomparable book, God's book, the book for all peoples. "Heaven and earth shall pass away, but my word shall not pass away." "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me."

HINTS FOR A GOOD MEETING

Choose hymns that reflect the importance of the Bible, such as:

"O Word of God Incarnate."

"Book of Books, Our People's Strength."

"Thy Word Is Like a Garden, Lord."

"Break Thou the Bread of Life."

Write to The American Bible Society for material that will show you how workers are carrying the Bible into little-known places of the world and are thus bringing a new way of life to many people. Ask also for information as to changes that are coming to our own country through the use of the Bible.

[1] Senior C. E. topic for March 31.

[2] Editorial Secretary, American Bible Society.

TALENTS ON THE BLOCK[1]

By Ruth Frerichs Senter

Scripture: Matthew 25: 14-29

When goods are sold at auction, the head auctioneer sits behind a high counter, so that he can look out over the heads of the people. Various objects are put up for sale, or figuratively speaking, they are placed on the block. The bidding begins; it grows in intensity; the offers rise until the auctioneer observes that the time has come to close the sale. Then he brings down his huge gavel with a bang on the block and the article under consideration goes, at the last price mentioned, to the highest bidder in the audience.

At one time, in the history of our nation, human lives were bought and sold in this manner. That was a terrible thing and no one regrets that such a condition has been done away with. But many other things that pertain to human personality stand constantly on the auction block. Sometimes the world bids for them and wins. But God also has his claim and if each human being, in the rôle of the auctioneer, can only hear the call, he will find the bid much higher and more worth while than the offer made by the world.

Youth on the Block

Near Oakland, Calif., lives a man who saw young lives going cheaply to the bid of the world. He pitied these youngsters from Chinese homes and he determined to do what he could to give them a better start in life. Accordingly, Charles R. Shepherd searched the neighborhood for Chinese boys whose parents had been unable or unwilling to care for them; to keep the boys from roaming the streets and getting into trouble, Mr. Shepherd tried the "touch of the Master's hand" on their lives. He took them to the Chung Mei Home, where now they live as members of a Christian family. He helps them to discover their talents and to develop them, then he sends them out to take their places in the world as valuable citizens.

At this point, someone with only the popular conception of the meaning of the word "talent," may exclaim, "What has that to do with 'Talents on the Block'? No artistic talent or scientific ability seems to be under question here." The illustration has this bearing on the subject—the Chung Mei boys are typical of the hundreds of youth who possess average abilities. But the Chung Mei bids for those abilities that belong naturally to every boy and girl: the art of being a loyal friend, the willingness to co-operate in projects that belong not to individuals but to a group, the ability to stay cheerful, to take an interest in other people, to listen well and to act as an enthusiastic comrade. God, through the Chung Mei Home and through other methods of Christian training, bids for the Christian development of all youth. The world wants them to develop also, but for other purposes than the building of a Christian kingdom on earth. Who will win?

[1] Intermediate C. E. topic for March 3.

Understanding on the Block

Some years ago a little boy handed his mother a paper. When she had a moment to examine it, she discovered that he had prepared a little essay about the construction of an elephant's foot. The description in his schoolbooks seemed doubtful to him, so he went to great trouble to think out his own description. Naturally the description was childish and his mother very easily could have laughed and joked about the composition. Instead she realized the importance of the matter to him and she read the essay seriously, asking him some questions and praising him for the real thinking that he had troubled to do on the subject.

Last year the boy, now Dr. Arthur Compton the famous scientist, told that story to the whole world. He said that if his mother had laughed at him that day, he probably would never have tried to do any real scientific research again. Understanding is a real talent; it can be developed with God's assistance and through a desire to draw out the best in our fellows. God offers it to us in his bid for our talents. What bid could possibly offset it?

Going—Going—Gone!

The auctioneer's hammer is raised. Youth stands waiting, watching his talents that soon will go to the highest bidder. Retentive memory, musical ability, the art of making friends, a genial disposition, skill with the hands, business skill, potential leadership—these and many others will go the way the largest bid takes them. Look at potential leadership, for instance. The world offers a high price and youth may take this talent and direct others into gayety, selfish pleasure, vice, crime and greater sin. Then God bids and his offer rises higher than the other. If youth accepts His bid, the potential leadership may be used in directing others into healthful pleasure and joyous Christian living, into worth-while friendships and the building of a new world. Even if the leadership talent does not seem very strong at present, and youth does not now recognize it as a positive ability, by accepting God's bid for other talents and by permitting the Master's hand to guide him in daily living, youth may discover that the mediocre leadership talent becomes his greatest possession. Youth alone can make the decision. Who will win the bid for the talent of leadership possessed by youth—God or the world?

HINTS FOR A GOOD MEETING

A week before the meeting ask one of the members of the group to collect information about famous people, which will show how they discovered and developed their talents. *Etude*, November, 1939, presents an article, "Success in Voice Study," by Nelson Eddy. The person making the study could prepare the facts in a two- or three-minute talk or he could ask several friends to help him present them in the form of a little play.

In order to correct the impression that musical, artistic, or dramatic abilities are the only talents, ask someone in the group to present a list of natural abilities that can be called real talents. If the members in the group feel that they do not have enough perception to prepare such a list, ask the pastor or the group supervisor to help you out. Some suggestions along the lines of this list are presented in the foregoing text, but many others could be added.

For a "different" sort of meeting, you might give the material presented here against the background of a real auction, with typical talents up for sale on the block. This sort of plan would have to be prepared carefully to avoid the suggestion of a mere stunt.

Suggested Order of Service

Appropriate Hymns:
"Now in the Days of Youth."
"Living for Jesus."
"Give of Your Best to the Master."
"I Would Be True."

Scripture. Matt. 25: 14-29. (This part of the service should be as well prepared as any other part. Make the assignment ahead of time so the person who is to read may study the selection and thus make it truly effective.)

Hymn. "Just As I Am, Thine Own to Be."

Reading. "The Touch of the Master's Hand." (See page 45.)

Hymn. "I Thank Thee, Lord, for Life."

Presentation of Topic.

Discussion of questions listed below.

Prayer (by adult leader).

Closing Hymn. "O God, Who Workest Hitherto."

Questions for Discussion

We speak of using our talents for God. How can we do this? In answering this, consider the list of talents that has been presented.

Does a person have a definite responsibility to develop all his talents?

THE CHURCH AS A WORKSHOP[1]

By Milton C. Froyd

Scripture: James 2: 14-24

What is the church like? "A hospital," answers one. "A place for people who are troubled, weak, spiritually sick. Here they are given proper care for their restoration to health."

"An army," says another. "An army has hospitals, but that is not its business. Its chief business is to fight, get into the thick of life's wrongs and struggle for the right. Such is the church."

"Don't dare compare the church with an army," comes in a third. "The church is more like a workshop. The object of every good workshop is to turn out a worthy and usable product. This requires organization, teamwork, planning. A great businessman once said, 'The most important product of America is not ore, coal, wheat, but Christian character.' The church is God's workshop. Christlike lives are its product."

Here we have three figures of the church—hospital, army, workshop. The last figure of speech meets our needs best for this topic.

Discovering the Need

As its first question a manufacturing concern asks, "What do the people need?" It would be perfectly foolish to make a product that did not meet some need. John Galsworthy, the author, has a pathetic story of a shoemaker who refused to change his product to meet competition. In an age when people wanted shoes at low cost he persisted in buying the most expensive leather, the costliest findings, and putting into each pair of shoes hours of work. But the people would have nothing to do with costly, hand-made shoes. So, of course, the shoemaker starved to death.

A church knows that it cannot afford to ignore the needs of its people. These needs are discovered by keeping close to the church members, by talking to them and studying them. That is why no church can be aloof and still do its work well. It must have a deep love for people and a desire to know them. Naturally the needs are not the same in every community. A church in the great city slums must contend with drunkenness, vice, crime. The beautiful little church in a picturesque country community faces an entirely different set of problems. In a real sense each church strives for the same thing—Christlike character. Yet the temptations of the people in the community produce differing needs. In one case the children and young people—many of them from different races and nationalities, some from broken homes—have no playgrounds, gathering places for friends, places for clean and wholesome entertainment. In the country church practically none of these conditions exists. But the scattered populations of the country, the lack of leadership, the fact that the country people are so easily lured to the attractions of the city, the lack of ready cash that means the country people cannot afford good reading matter and other leisure time equipment—all these mean that the country church must present a well-prepared program for its people. Both lists of problems are extreme. Actually every church faces needs peculiarly its own. Moreover, every church must be alive to these needs and must try to meet them. Naturally every church cannot meet all the needs of its people. Then how can they judge which ones must be dealt with? By this? The church must seek to meet every need that keeps people from Christ or hinders their walking with him.

Gathering the Material

Next in importance to discovering the need is the material that will fit that need. Our great stores and factories will scour the earth to get the material essential for their product. After they secure it, since they realize that materials are valueless unless properly prepared, they arrange for workshops, workers, overseers, planning oganizations, etc.

By comparison, two things are important to the church:

1. The gathering of the material—the bringing in of the people. This material does not come in of itself. The church must go out after it. There is no other way to secure it.

2. The church must then concern itself with the proper handling of this material. Look at your church building. All church property should be built with the idea of the workshop in mind, not merely as a meeting place for an adult congregation on a Sunday morning. The needs of the church school, the youth societies, and the varied week-day activities of the church must be kept in mind. All churches may not have excellent building facilities but usually some arrangement can be made to fit the property to the needs. More than the mechanics of a working church plant, the church needs to concern itself with the selection of fine lesson materials, consecrated and hard-working teachers and officers, the designing of an effective church program. How careful should be the management of the "workshop of God." What planning, thinking, praying it takes to make an efficient Sunday school teacher, a young people's society officer, a deacon or a trustee! But this is God's work in which we are engaged. How dare we handle it lightly or carelessly!

Shaping the Material to Meet the Need

After all, the object of any workshop is the finished product. The church has but one object—the leading of people to Christ in order to produce Christlike character. But this Christlike life is only a step to another end. We are saved to serve; blessed that we might be a blessing. The Christian life becomes complete, a finished product, only when it is linked up with a great cause. A Christian is one who has been led to a precious experience with Christ and afterward has dedicated his life to bringing others to a similar experience.

We must never lose sight of this main object of the church. Any activity that does not contribute to this end is just so much lost motion, waste energy. Paul said, "This one thing I do." The church too must have a central purpose that undergirds every activity. That purpose—Christlike lives building a Christlike world.

HINTS FOR A GOOD MEETING

At first glance this subject may seem a bit difficult to fit into a worshipful and deeply spiritual program. The title seems secular but the discussion need not be. Everything possible must be done to prevent it from being so. For that reason select hymns carefully, in order to promote the majestic idea in "The Church's One Foundation." The church can and must be a workshop, but on a soundly Christian basis.

This subject pitches right into the midst of one of the most serious criticisms of the church—the church is becoming a place where religion is less and less prominent and the church activities more and more important. Face this frankly in a discussion. Try to show that the activities are a means to an end, a step in the achievement of Christlike character. Examine the activities of your own group and church. Are they worth while? Do they lead the young people to the place where they desire the Christian life? If they do, they must be worth while. If they do not, then perhaps they should be discarded like the useless machinery in a factory and new methods introduced. In that case, what would be the activities and program you would substitute?

Appropriate Hymns:

"The Church's One Foundation."
"Our Spirit's Home." (Tune, *Finlandia.*)
"God of Grace and God of Glory."
"God Send Us Men."

See page 45 for appropriate illustrations and poems.

[1] Intermediate C. E. topic for March 31.

To Help You in Your Meetings

On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings

I played with my blocks, I was but a child,
Houses I builded, and castles I piled,
But they tottered and fell, all my labor was vain,
But my father said kindly, "We'll try it again."

I played with my time, what's time to a lad?
Why pore over books? Play, play and be glad.
Till my youth was all spent like a sweet summer rain,
But my father said kindly, "We'll try it again."

I played with my soul, the soul that is I,
The best that is in me, I smothered its cry.
I dulled it, I lulled it, and now, O God the pain!
But my Father said kindly, "We'll try it again."

—Author unknown

■

"I am profitably engaged in reading the Bible. Take all this Book upon reason that you can and the balance on faith, and you will live and die a better man."—Abraham Lincoln.

■

"In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact."

—Walter Rauschenbusch

■

Easter day is the gladdest day in the year. On this day we celebrate the resurrection from the dead of our Lord Jesus Christ. He came from God to show men the way of life, how they might live in fellowship with God here and forever. The religious leaders of his time rejected his message and wicked men crucified him. He died and was buried. On the third day his tomb was found empty. Then he appeared alive unto his disciples and friends and assured them that death has no power over those in whom the Spirit of God lives. We worship not a dead Christ, but a living Christ. He is our Lord if we do his will. He is our Savior if we trust his mercy and his love. He is the Savior of the whole world when the whole world follows his teaching. —J. Sherman Wallace.

The world cannot bury Christ,
The earth is not deep enough for his tomb;
The clouds are not wide enough for his winding sheet.
He ascends into the heavens, but the heavens cannot contain him.
He still lives:
In the church which burns unconsumed with his love,
In the truth that reflects his image,
In the hearts which burn as he talks with them by the way.

—Edward Thompson

■

"Here is one man's idea of what 'belonging' to the church means.

"'There's a church near,' said the country farmer to his paying guest; 'not that I ever puts my nose in it.'

"'Anything the matter with the minister?'

"'Well, it's this way; I sold the last minister milk and eggs and butter and cheese, and seeing as he patronized me I patronized 'im. But this new chap keeps 'is own cow and 'ens. If that's your game, I thought, we'll 'ave 'ome-grown religion too.'"—Percy R. Hayward, *in "Entering upon the Christian Life," Keystone Course X, Part 2.*

■

Converts to Christianity, in Taunggyi, Burma, are urged to tell the good news of their conversion to others. One woman when questioned, said: "I keep telling all those I meet a little of Jesus." Are we telling those we meet of our Christ? We, who have known him longer than she, have even more that we could tell. —Selected.

■

'Twas battered, scarred, and the auctioneer
Thought it scarcely worth his while
To waste his time on the old violin,
But held it up with a smile.
"What am I bidden, good people," he cried,
"Who'll start the bidding for me?
A dollar, a dollar! now two, only two:
Two dollars, and who'll make it three?
Three dollars once, three dollars twice;
Going for three?" But no!
From the room far back a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice;
And going and gone," said he.
The people cheered, but some of them cried,
"We don't quite understand
What changed its worth?" Swift came the reply,
"The touch of a master's hand."

And many a man with life out of tune
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd
Much like the old violin.
A mess of pottage, a glass of wine,
A game, and he travels on.
He is going once, and going twice;
He's going and almost gone.
But the Master comes and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
By the touch of the Master's hand.

—Author unknown

■

The supreme task of the church is to cause every human soul to worship God in spirit and in truth; to help all men to live together as members of one family; to cause righteousness and peace and love to control all relationships among men; to make Jesus Christ Lord. —J. Sherman Wallace.

TOPICS FOR APRIL

In order that you may be working ahead on your young people's society plans, we present the topics for next month. See the April Baptist Leader for topic development and suggestions for the order of service. Topic cards, listing the topics for the next six months are now available at one cent apiece or seventy-five cents a hundred.

Dollars—Happiness—or What? Luke 12: 15-21; Matt. 6: 19-21.

Tune In to the Best. Phil. 4: 8.

"I've Decided Not to Smoke." 1 Cor. 3: 16-20.

A unit on "Christ's Work in Mission Fields" (three topics):

Healing the Sick. Matt. 4: 23; Luke 9: 1, 2; James 5: 14.

Teaching All People. Matt. 4: 23; 2 Tim. 2: 2.

Sowing the Seed. Matt. 13: 18-32, 37-43.

Adult Leader

NEW VIEWPOINTS

on the Adult Program of the Church School

By BERNICE H. ROBBINS

WHEN the adult Bible class movement was at its height, emphasis was placed upon class organization and upon activities centering in the class unit. Thousands of these adult Bible classes are still in existence. They have done during the years a magnificent work for Christ and the church, and they are still hard at work at most commendable tasks. Some of their officers and members, however, confess to being puzzled by the fact that in many churches new adult classes are being formed. These new classes, they perceive, are being organized in a very different way. Their organization and activities center, not in the class as a unit in itself, but in the adult department of the church school.

It is the purpose of this brief article to indicate and to explain some of the new viewpoints respecting adult work, for more and more these new viewpoints are meeting with acceptance among Christian education leaders.

Most of these new viewpoints grow out of the discovery that the adults of any given church are happiest and serve most effectively when the form of organization permits them to associate with others who have the same interests and needs. This means ordinarily that there will be groups, or classes, of older adults, and groups, or classes, of younger adults.

Consider the average church school. It includes a Men's Bible Class, a Women's Bible Class, or possibly a class made up of both men and women. The members, for the most part, are middle-aged or older. These classes, while cooperating heartily with the church and church school, often function somewhat independently. Their interests are in familiar church and missionary projects. Usually they study the Uniform Sunday School Lessons. When the officers of these classes perceive that attendance is dropping off or that there is a lessening of worth-while activity, they try to induce younger adults to fill up the ranks. There is no appreciable response. In consequence, the older people may feel hurt.

Said one older woman plaintively, "What can be the matter with us that the younger women do not wish to join our class?" She was given this answer, "There is nothing the matter with you, but there are differences between the older women and the younger women by reason of which you cannot hope to make them members of your group." A frank discussion followed. In the course of it, some of the following facts were pointed out.

In the first place, there is a vast difference between the subjects discussed by older groups and by younger groups. This is true, both in Sunday class sessions and in social gatherings through the week. Religiously, socially, and economically, these two groups live in different worlds; they speak a different language. Today, the differences between older adults and younger adults are greater than they ever have been before.

Many groups of older adults, especially those which are made up of men, find satisfaction in discussing theological questions arising out of the lessons being studied. Indeed, there are some men who pride themselves on their skill in argument, and who delight to display their skill—often to the embarrassment of their teacher. Because of these discussions, the value of the lessons as aids to Christian living is often overlooked. The young adults are less interested in theological discussion; they are more interested in the Bible as a source from which they may learn principles which will help them solve the problems they meet in everyday living.

We see the difference of interest likewise in the topics of conversation at social gatherings. While any attempt at generalization is apt to be too sweeping, older adults are inclined to discuss established domestic situations, past experiences, party politics, and the like. Younger adults are inclined to talk about their children, the economic situation as it affects their lives, their social and recreational activities, and those forward-looking subjects which naturally are of interest to those who have yet to find their places in a changing world.

Older adults, who already have brought up their families, are supposed to have made a satisfactory adjustment to their environment. They are entering a more reflecting period of life. Sometimes they insist that the experiences which they have had should serve as a guide for younger adults. There is much to be learned from past experience but, on the other hand, it must be recognized that in these days young adults are facing unprecedented conditions and that the old ways are not necessarily the best for the new day.

In every realm of human experience, older adults are prone to make dogmatic pronouncements upon questions which young adults are still pondering. In consequence, differences of opinion are continually arising. We see such differences in the home, in the community, and also in the church. Since there is this wide difference in outlook upon life, it becomes apparent that older and younger adults either are going to dis-

THE BARACA CLASS, ATHERTON BAPTIST CHURCH, LOS ANGELES, CALIFORNIA

cuss the same question from a different angle, or else discuss entirely different questions.

Again, the critical attitude which age and experience frequently produce may be seen sometimes in church relationships. For this reason, young adults sometimes hesitate to unite with older adults in service projects. A class of young adult women was being commended for a very successful church social which they had sponsored, and for the ease and dispatch with which they had cleared up the church kitchen. Immediately, there was heard an expression of doubt as to how clean the kitchen really was. The older women were reminded that the work was done as well as they would have done it at the same stage in their own housekeeping experience.

It seems evident, therefore, that definite education must be undertaken to indicate the differences between the various adult groups within the church. This education must be extended to include both the younger and the older adults who, at the present time, may have but little interest in the church school.

The existing adult groups—and this is of the utmost importance—need to recognize that primarily it is not a matter of building up an adult class, but rather of bringing together in the church school as many groups of adults as there are needs and interests to be met. It must also be recognized that the system of grading in operation with younger pupils will not hold among adult classes. Generally speaking, adult groups will not be promoted by age or upon the completion of a study course; neither will these members transfer frequently from one group to another.

The already established groups of middle-aged adults, in many cases, will become the senior adult classes of the church school. Doubtless most of them will continue to study the Uniform Lessons. If they would increase their membership, they must recruit new members from among the older folks in the community or from among newcomers of their own age and interests.

For the younger adults, the study courses will be self-chosen (elective) and, likely, largely life-centered. New groups will be formed as young people become young adults. Each group will move upward to make room for the new and younger groups coming on. This process will bring new strength and vigor to the church school. It will multiply the number of agencies at work in the interest of adults in particular and of the church in general.

With this acceptance of the fact that there are inevitable differences between adult groups, and that these differences demand separate organizations, we are apt to find in a church, after a period of years, a class or two of middle-aged or older adults, a class for business and professional people, a parent's class, and a class for young married couples. All of these groups will be united in a well organized adult department.

These adult groups, in addition to selecting study courses to meet their special interests and needs, will enter upon a wide variety of service projects within and without the church. The scope of these projects will be wider than could be undertaken by any one or two classes alone. The sight of so many adult groups in the church school, serving and being served, cannot help but attract the attention and invite the interest of young people who otherwise would be lost to the school. In a few short years, they, in turn, will be young adults and will be asking to take their places in this adult department.

A fresh study of the adult program in your church school may reveal possibilities for serving a larger number of adults than you have previously considered. It may indicate also that instead of one lone adult class, you may be able to build up a strong, active adult department that is closely related to the total school. Within the framework of this department, you may develop and nurture the adult life of your church, with lasting benefits to the homes and community which you represent. This is a challenging task for any church school, whether large or small. What will you do with your opportunity?

Maintaining the Interest
of Home Department Members

By GEORGE M. DODSON

HOME DEPARTMENT members, scattered here and there, and seldom coming in contact with one another, may find it difficult to keep up their interest in the department and its work. The Home Department superintendent, or the visitor who finds enthusiasm waning between her calls, should consider the possibility of a little newspaper by and for the members of her department.

Note carefully that the paper not only is to be issued *for* the Home Department members, but also that the members of the department are to do practically all the work in connection with publishing it. That part is very important.

Since the first question will be, "How can we afford to print a paper on our limited budget?" we shall answer that question before going into other details. The paper will not be printed in the usual sense of the word, but will be reproduced on some one of the various types of duplicators found in many business offices. In fact, churches more and more are purchasing their own duplicators and finding it a worth-while investment. As practically every Sunday school has in it one or more office workers with access to some means of reproducing the newspaper, this problem is easily solved. The total cost will be only that of the supplies used.

Lacking the use of a church duplicator or of one in some local business office, a hectograph may be purchased for a few dollars. Some Home Department member may make an excellent use of his spare time by studying the very simple and easy directions furnished, and then running off as many copies of the paper as are required.

The contents of the newspaper will consist of news items, information on the work of the department, and brief inspirational poems and articles. Most of this material will come out of letters from the members, who should be encouraged to write anything that they think will be of interest to the other members. The "editor," chosen from the department membership, receives these letters, selects the parts he considers best, and fits them into the three or four sheets that will make up the issue. Then he gives them to the Home Department superintendent or visitor for any additional notes that she may wish to add before it is reproduced.

Regular letter-size sheets (8½ x 11 inches) are best, because this paper always is readily available and practically all duplicators can handle this size to advantage. Several sheets are enough for one issue. If material is plentiful, more issues may be sent out. This is better than a few very large ones.

How often to "publish" the newspaper depends on which of two plans best fits the Home Department superintendent's requirements. It may be printed once each month and sent out regularly upon a fixed date. A variation of this idea is to have an issue only once every three months, and to distribute the copies by tucking them under the covers of the *Home Department* quarterlies. Under the other plan, an issue is printed whenever enough material has accumulated to make it practical. They then come to the members as a pleasant surprise. Even when there is an established distribution date, an "extra" edition now and then will create added interest.

International Sunday School Lessons

Theme for the Quarter: The Kingdom of Heaven: Studies in Matthew

Aim: To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the Kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON I—MARCH 3

The Memorial Supper

Matthew 26 : 1-30

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the Mount of Olives.

KEY VERSE: *This do in remembrance of me.—1 Cor. 11: 24.*

TO BE READ EACH DAY

Feb. 26. M. The Lord's Supper Instituted. Matt. 26: 17-30.
Feb. 27. T. Jesus the Bread of Life. John 6: 41-51.
Feb. 28. W. Strength from Jesus. John 6: 52-59.
Feb. 29. T. A Communion Service. 1 Cor. 10: 14-22.
Mar. 1. F. The Sacredness of the Supper. 1 Cor. 11: 20-28.
Mar. 2. S. The Marriage Supper of the Lamb. Rev. 19: 4-10.
Mar. 3. S. Comforting Words. John 14: 1-9.

SCRIPTURE SAYS—

By J. W. Bailey

Exod. 12: 1-20 gives the basic law of the Passover. In these verses we find the instructions given to Moses and Aaron concerning the celebration of the feast on the fourteenth day of the first month of the year. Exod. 12: 24 states that this memorial is to be observed "forever." Verses 25-27 of the same chapter give the purpose of this perpetual feast. With the passing of time and the death of those who first observed the feast, the people will need to be told its meaning and reminded of its origin.

In Exod. 23: 14, 15 there is mention of a festival called "the feast of unleavened bread"; it is to be kept for seven days. From Exod. 5: 1 we learn that the people of Israel, while they were yet in the land of Egypt, desired to have opportunity to observe a feast. This is usually understood, probably correctly so, to be the feast of unleavened bread. Deut. 16: 1-8 connects the Passover and the feast of unleavened bread. The Passover was kept on one day and seven days thereafter the other feast was to be observed.

Matt. 26: 17 and Mark 14: 1 and 14: 12 are clear in making the Passover festival fall upon the first day of the period which had come to be known as the feast of unleavened bread. The whole period consisted of eight days.

The oldest portion of the great library of Jewish traditions known as the Talmud is called the Mishna. One section of the Mishna contains a discussion of the rules and regulations governing the observance of the Passover. In English translation, it consists of fifteen pages of fine print. The discussion shows how very particular the Jews were in the time of Jesus concerning the observance of the Passover.

The Passover Service of Jesus' Time

The tenth chapter of the Mishna contains the Passover service. It is provided that even the poorest in Israel must have "not less than four cups of wine to drink," even if that wine had to be supplied from a vessel reserved for those who could not furnish their own wine. With the first cup of wine there was to be a benediction upon the day itself and another benediction over the wine. There was difference of opinion as to which of these benedictions should be said first. This cup was to be followed by the eating of unleavened bread, lettuce, and a mixture of nuts and fruit and vinegar.

Then came the second cup of wine. In connection with the drinking of this cup, the son is to ask his father concerning the meaning of the feast. The father explains the feast on the basis of Deut. 26: 6-9. They then sing the *Hallel*, which consisted of Psalms 113-118. This was not sung in full, but only a portion of it. There was disagreement as to how much of these chapters should be sung. The third cup of wine followed. In connection with it a benediction was said over the meal. With the fourth cup of wine, the singing of the *Hallel* was completed.

The Memorial Service

Matt. 26: 26, Mark 14: 22, and Luke 22: 19 all indicate that it was during the eating of the Passover supper that Jesus instituted the memorial which we usually speak of as the Lord's Supper. The precise point in the progress of the Passover at which Jesus instituted this memorial is not stated. Some have held that it followed the Passover, but the Gospels are clear in their statement that

it was "while he was eating the Passover" that he gave this memorial to his disciples. There is a certain relationship between the elements in the Lord's Supper and the bread and the wine used in the Passover, and Matt. 26: 30 and Mark 14: 26 tell us that Jesus and his disciples before they went out of the room sang a hymn. It concluded the observance.

Even as the father explained to his son the significance of the Passover, so Jesus explained to his disciples the significance of this new memorial which he instituted. Luke 22: 19, together with the statement of Paul in 1 Cor. 11: 24, 25, asserts that this service was to be a memorial. The word means "a reminder." Certain great churches of Christendom maintain that the service is a sacrament. This would mean that there is virtue in the service itself. But the words of the New Testament make it clear that the Lord's Supper is not a sacrament, but a memorial.

The Abuse of the Memorial

From 1 Cor. 11: 27-34 we learn that there grew up in the church at Corinth a very bad situation in connection with the observance of this memorial. The occasion was made a feast, and many came to it in an improper spirit. While some drank wine to excess and became drunk, others were elbowed out. They were not able to have any part at all in the Lord's Supper. In 1 Cor. 11: 20, 21 Paul says that under such conditions it is utterly impossible to "eat the Lord's Supper." There is no understanding or appreciation of the meaning of the occasion. The whole observance is meaningless; what is worse, it is an expression of contempt for the church and for the Lord himself.

LESSON APPLIED

By Howard K. Williams

Your Purpose: To give your classmembers a better understanding of the beautiful ordinance that we call the Lord's Supper.

Your Preparation: Read the verses assigned. Read in Dr. Edersheim's *The Temple*, chapters on "The Passover" and "The Paschal Feast and the Lord's Supper." Study any commentaries you may have. Note the parallel passages in the other Gospels, and John, chapters 13-17. Fill yourself with this beautiful scene, so that it may speak to you and that you in turn may speak of it out of the fulness of your heart.

Events Preceding Those in the Upper Room

It will be well to have in mind the events of the last week in the life of our Lord.

Sunday. The triumphal entry into Jerusalem.

Monday. Cleansing of the Temple, and teaching.

Tuesday. Again in the Temple, Jesus answers the Pharisees and gives instruction as to tribute and the greatest commandment; he warns concerning externals; commends the widow's gift. The Greeks seek to see him. The discourse concerning the future. Various parables.

Wednesday. No record of this day.

Thursday. Observance of the Passover and the Lord's Supper. The discourse recorded in John 14-17, followed by the visit to Gethsemane and Jesus' arrest.

Friday. Jesus is put on trial and crucified.

Saturday. Jesus in the tomb.

Sunday. Jesus rises from the dead and is seen five times.

The Anointing of Jesus

Though this tribute to Jesus is recorded in this chapter (Matt. 26: 6-13), it actually happened on the Saturday preceding. Probably Matthew placed it here to explain what was going on in Judas' mind leading up to his betrayal of Christ. It may be well, therefore, to pause on this event for a moment, that we may contrast the characters of Judas and Mary and draw some important lessons.

Mary lavished on Jesus her treasured gift of ointment, worth then some $300, because *she loved him.* Judas sold Jesus for thirty pieces of silver because *he loved himself.*

Jesus said, "She hath done this for my burial"; i. e., it was her last loving act while Jesus still lived in the body. When she heard of his crucifixion, how glad she must have been that she had shown how much she loved him while he yet lived! We are told also how Judas felt. Condemned and broken, he threw the price of his betrayal on the floor of the hall of the high priests and went out and hanged himself. Thus, ultimately, all selfishness defeats itself. "Whosoever will save his life shall lose it." Are you looking out chiefly for yourself?

Mary made her gift to Jesus while he still lived. Doubtless it was necessary after Jesus' crucifixion to prepare his body for burial, but how much more it must have meant to Jesus to receive this act of devotion preceding his hours of suffering!

A magazine recently stated that in the United States we pay out sixty million dollars every year for flowers to place about the bodies of the dead. Flowers do carry messages of comfort to those who mourn, but would it not be better to spend more for flowers for the living? I have gone into homes of poverty to find a casket covered with flowers—in memory of some poor neglected soul who in life would have prized a single rose from a loving friend.

Years ago in New York City some one, I do not know who, used to send boxes of beautiful flowers to be distributed to the pupils in the vacation school I was conducting. I have seen those flowers carried triumphantly by the children into homes that possibly never before had been so graced. Did you ever think of raising flowers in your garden to be given to those who otherwise would have none?

Judas was not really concerned for the poor when he remarked about wasting the ointment on Jesus. A man who gave nothing to the church complained about the cost of building and running the church. He declared that the money could be used in a much better way, but he gave neither to the church nor to the cause he professed to advocate. Those who give most to the church give most to other worthy causes. Those who give nothing to the church, like Judas, excuse themselves by empty words from a deceitful heart.

In the Upper Room

Combining what we have in the four Gospels, the story of the last Thursday in the earthly life of our Lord goes somewhat as follows: Perhaps about noon, Jesus sent Peter and John from Bethany into Jerusalem. He told them to look for a man carrying a water pot. They were to follow him to the house where he would go, and to tell the owner of the house that the Master would eat the Passover Feast there. Toward evening Jesus with his disciples went to this house, and there in the upper room a table was arranged for the feast. Couches were on one side and at the ends of the table, for the guests reclined when eating this feast. Many paintings of the Last Supper are not historically correct in this respect, as for example Da Vinci's "Last Supper."

Several unpleasant incidents occurred which must have made Jesus feel very sad. Not one of the disciples offered to wash the feet of the others, a necessary service where sandals were worn and where the limestone dust would cause a cracking of the skin. Also, the disciples scrambled for the place of honor, a not unheard of thing in churches today. Seeking ever the place of honor rather than the place of service! Saddest of all, Jesus as he looked about knew that one of his disciples would betray and another would deny him.

The Passover Feast

This feast was the high spot of the Jewish year. Its celebration lasted an entire week. The Paschal feast itself

consisted of a lamb slain by the priests, bitter herbs and unleavened bread. It was to be partaken of by families, or if the families were small, by companies of not less than ten in number. At a certain time the youngest present asked questions as to the meaning of the feast, and the oldest answered. These answers brought out the fact that this feast commemorated the liberation of the Jews from Egypt, and the sparing of the first born of all Jewish families where the blood of a lamb had been sprinkled on the door posts. The death angel did not stop at those houses with his fateful touch, but passed over them leaving the inmates unharmed. Hence the lamb was a symbol of their salvation. The bitter herbs symbolized the bitterness of their bondage in Egypt, and the unleavened bread the haste with which they fled from that land.

The Lord's Supper

In the course of the feast Jesus instituted the Lord's Supper, sometimes called the Eucharist or Communion. Taking the bread, he said, "This is my body." Blessing the fruit of the vine, he said, "This is the new covenant in my blood." Thus, the lamb of the passover was displaced by "the Lamb of God, which taketh away the sin of the world." The blood of the lamb, which according to the old covenant delivered the Jews from death, was replaced by the shed blood of Jesus, according to a new covenant with those who come to him in faith.

Lessons for Today

1. The leaders of the Jews tried to plan a way whereby they could kill Jesus and escape the consequences (Matt. 26: 4). The Russian nation is trying that today, but is not succeeding. Many a person is trying that in his own heart. Christ is our only hope. Why should men want to kill him?

2. Men ordinarily did not carry water pots (Mark 14: 12-16). That was a woman's work. Perhaps someone shouted "sissy" at this man as he passed along. But wasn't he glad he had done it, when he learned that he had led Jesus to his home! Because we won't drink intoxicants, or desecrate the Sabbath, or gamble, people may think we are peculiar, but how glad we shall be if, by our conduct, we bring Jesus into the hearts and homes of many people!

3. The greatest conqueror girded himself not with a sword to kill people but with a towel to serve people. Even Napoleon noted that Jesus was a conqueror far beyond himself or any other world leader. Dare we follow Jesus' method?

4. Baptism is connected with the beginning of the Christian life. The Lord's Supper is connected with the sustenance of the Christian life. There is no mystical change in the bread and the fruit of the vine. As we eat these and they become part of our body, so we are to take Christ into our lives, receive strength from him, and have fellowship with him in service and sacrifice. The formal observance of the ordinance has significance only in so far as a spirit of fellowship with Jesus is there.

5. "Eucharist" is a Greek word meaning "thanksgiving." On my bookshelves is a book with a title that arrests attention. It is *We Who Are about to Die.* The book was written by a man condemned to death, written in the death house as he awaited the execution of his sentence! But here was Jesus, about to die, yet lifting up his voice in thanksgiving to God. Singing with his disciples as he went forth from the upper room! The hymn was Psalms 113-118, and these Psalms are songs of praise!

So in *life* and in *death*, the souls that commune with Jesus and walk with him can sing as they go forth. What a contrast! Judas went out, and it was night; Jesus went out, and it was light.

VIEWPOINT OF YOUTH

By Colena M. Anderson

During a recent trip down El Camino Real, that King's Highway which connects the early missions to the Indians, Brother Jerome at Mission San Miguel near Paso Robles, Calif., told us of the use of the drama in teaching about Jesus to Indians who could not read. The experience to be studied in today's lesson must have been so portrayed many times. In the Passion plays it still is. For a class to dramatize it though would seem a sacrilege. And yet, to relate this dramatic moment in the life of Jesus, many teachers will feel that words are not enough. We long to have our classes approach this lesson through their eyes as well as ears. And we can. Leonardo da Vinci has recreated this immortal scene in his painting, the "Last Supper." Sometime during the class period a copy of this painting should be shown. You may wish to use it in the opening exercises asking one of the students to prepare a short talk about it, or you may save it to vitalize the reading of the lesson, pausing at verse 20 to show the picture and point out each disciple.

Reading the Lesson

Today's Scripture, through frequent use at communion services, may be so familiar to many members of the class that they can repeat verses from it with their eyes closed. Why not give them this opportunity? Let the teacher read the lesson, pausing before those phrases and verses that are so familiar that the class may recite them from memory. Some teachers may wish first to read the whole lesson over and during a second reading let the class assist by saying the familiar parts.

Teaching the Lesson

As I contemplate the teaching of this lesson, it occurs to me that, merely because the lesson is so familiar to our classes, we must work to prevent listlessness among the class members. One way is to make the class search for the truths lying beneath the surface level of the lesson. Hand out slips of paper bearing the words or phrases italicized below. Each teacher will choose his own procedure. Some will have only the phrases written on the slips, allowing each student to think independently. Others will wish to add a few questions to stimulate the thinking. Still others may combine these methods, first giving the students a few minutes for independent thinking and then handing out questions for further contemplation. These are the phrases and questions:

a) *"Not on the feast day"* (Matt. 26: 5b). Why did the priests say this? Why should a tumult arise among the people? What people would be most quickly incited at such action—the citizens of Jerusalem, or the country folk pilgrims who had formed the larger part of the palm-waving multitude (Matt. 21: 8, 9)? What part did jealousy play in this caution of the chief priests and elders?

b) *"My time is at hand."* Think of this as a key to understanding Jesus' courage. Compare his courage with that of people you know. Compare it with your own courage.

c) *"To such a man."* What kind of man do you think he was? What does this phrase indicate about Jesus' care in making preparations? Are you careful in making preparations?

d) *"At thy house."* What preparation must this man have made? Is it important that we do not know his name? What encouragement is there in this for us? One memorable experience of a trip through the California missions was to see many beautiful paintings unsigned. The artists were content to remain unknown. They gained their satisfaction in the doing of the task. Compare these artists with the man to whose house Jesus went. Consider your own desire for applause and recognition.

e) *"One of you."* What does this tell of Jesus' knowledge of the inner thoughts and desires of the disciples? Was Judas the only one of the twelve with seeds of betrayal in his heart? Are we ever as guilty as Judas?

f) *"Is it I?"* Why should the disciples have asked this? Did they not know

their own hearts? Is it a question we constantly need to ask ourselves?

g) *"Take, eat."* Think of these words each without the other. What added force comes from their combination? What added responsibility? What symbolism for our own religious life is in the word "take"? In the word "eat"? When we take communion are we conscious of this meaning?

h) *"And give thanks."* Knowing what was ahead of him, how could Jesus give thanks? Does verse 29 help you in answering this question?

i) *"When they had sung a hymn."* They probably sang part of the Hallel, Psalms 113 to 118. What verses from these psalms would you care to sing after a communion service? Why?

Topics for Class Discussion

a) *Chief Priests and Elders of Today.* Do men still plot the destruction of the good, the beautiful and the true?

b) *The Threefold Character of the Lord's Supper.* How does it emphasize: (1) sacrifice, (2) fellowship, and (3) remembrance?

c) *The Sacredness of the Familiar.* The bread and the cup were familiar elements of every-day living. Think of other incidents where Jesus lifted simple things into the realm of sacredness.

WHAT DO YOU THINK?

1. There are many indications that Jesus mistrusted a religion made up of forms. How then do you account for the fact that he instituted the ordinance of the Lord's Supper?

2. The simple, but profound, meaning of the Lord's Supper must be preserved. How well suited to accomplishing this is the manner in which the Lord's Supper ordinarily is observed in Baptist churches?

3. What should be our dominant mood when partaking of the Lord's Supper? Should it be sadness over our Lord's sufferings or thanksgiving for his victory over death and his continuing presence with us? What was his own mood when instituting the ordinance?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Is It I?"

Prelude. Pianist playing softly one stanza of "O Jesus, Thou Art Standing," with Amen.

Invocation. "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Hymn. "O Jesus, Thou Art Standing." (In announcing the hymn, call attention to the oft neglected fact that its appeal is to "Christian brothers" who "keep Him standing there." Let it be, therefore, a prayer of penitence and dedication.)

Picture Meditation. Hunt, "The Light of the World." The picture and the hymn interpret each other. The picture is so familiar that its features can readily be called to mind even though no copy is before the group. Jesus, crowned with gold and budding thorn, surrounded by nature's luxuriance, knocks patiently and quietly at the door of a man's soul. The door hinges are rusty; weeds block the entrance; the latch is within its confining walls, and refused are the fruit, beauty, and high fellowship without. By refusing entrance to his kingly visitor, he rejects the Light of the World, and lives in darkness. God forces no soul's door, but with patient, pained, persistent love appeals to men to open the door to the abundant life. (If time permits, and Dr. Albert E. Bailey's *The Gospel in Art* can be obtained, read his classic interpretation (pages 181-185) to the group as they look at the picture.)

Silent Prayer. Each one praying that he may have the needed insight and courage to admit the Master fully into his heart and life, and that others whom he might influence may be led to the same great surrender. Close the prayer with Dresden Amen.

Hymn. "Break Thou the Bread of Life." Sing stanzas 1 and 2, quietly, with Amen.

Scripture. Matt. 26: 17-30. Read, if possible, from one of the more recent translations (American or Moffatt).

Discussion. Jesus had crossed his Rubicon. He had come to the capital city, controlled by his opponents, to declare the whole truth of God to the throngs assembled for the Passover festival. It was his last daring effort to win them to his Kingdom. If the throngs failed to respond, and quickly, he knew he would promptly be "liquidated" by the priestly racketeers whom he had incensed by his cleansing of the Temple. Even one of the twelve disciples, perhaps trying to force Jesus to choose the path of violence against Rome, had connived with his enemies.

While partaking with the disciples of the Passover supper in an upper room, Jesus disclosed his knowledge of the betrayal. His astounded friends exclaimed in unison, "It isn't I, Master; you can't mean me!" Judas, discovered, left the room. Jesus then took his friends into his confidence, prepared them for his approaching death, instituted the symbolic supper that would remind them of the meaning of his cross and of the power over wrong that love's voluntary sacrifice has. Is it not remarkable that not one of the Twelve blamed any of the others? Perhaps even the most loyal of them feared the panicky weakness that so often petrifies men of courage under the pressure of crowd opinion. Indeed, not only did Judas fail Jesus, but "they all forsook him and fled." Even the daring Peter betrayed Jesus by trying to defend him with his sword, for in so doing he violated Jesus' central principle of winning the divine Kingdom by sacrificial love, and gave color of moral justification to Jesus' arrest by the aggressors, *as retaliation always does.* Jesus, however, rebuked Peter's method with inescapable words, sorely needed today: "Put up again thy sword into his place for all they that take the sword shall perish with the sword."

Do I, who would be a sincere disciple of Jesus, by any chance betray him in important respects by yielding to crowd opinion or by forsaking him in flight when crises appear?

Silent Prayer. Unannounced. Leader bows in prayer, and others do likewise, as pianist plays one stanza of "Must Jesus Bear the Cross Alone," with Amen.

■

Supplies for the spring quarter should be ordered at once. The next quarter is the ideal time of the school year to try new features. If they prove successful after a quarter's experimental use, they can be continued without risk during the next school year.

If you are using Uniform Lessons in the children's division or the teen-age classes, why not give the Keystone Graded Courses a fair trial for a quarter? They are closer to the needs and interests of boys and girls, and provide a better understanding of the Bible and its application to life problems. Teachers will find these lessons fascinating if they study their manuals thoroughly before beginning to teach. The newest Senior units are indispensable for our Baptist youth. Alert classes of adults and young adults are likely to be interested in trying one of the many excellent and inexpensive elective courses on the Bible, the Christian home, the church's program, peace or missions. Perhaps your teachers of children under twelve have not yet used the splendid sets of "teaching pictures," or the quarterly Messages to Parents, or the greatly improved *Story World* and *Juniors.* Why not order enough BAPTIST LEADERS to supply all workers for a quarter? Why not *'Teens* and *Young People* for your young folk, creating enthusiasm for Christian attitudes? How about maps and project materials for certain classes? A little money wisely spent for better Christian education will yield big returns; unwise economy is suicidal.

LESSON 2—MARCH 10

Triumph through Surrender

Matthew 26 : 30-56

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

KEY VERSE: *Not as I will, but as thou wilt.—Matt. 26: 39.*

TO BE READ EACH DAY

Mar. 4. M. Triumph through Surrender. Matt. 26: 36-46.
Mar. 5. T. Perfect through Suffering. Heb. 2: 5-12.
Mar. 6. W. Exaltation through Suffering. Rom. 8: 15-25.
Mar. 7. T. Paul's Triumphant Surrender. 2 Tim. 4: 1-8.
Mar. 8. F. Heroes of Faith. Heb. 11: 32-40.
Mar. 9. S. "An Eternal Weight of Glory." 2 Cor. 4: 11-18.
Mar. 10. S. Turning to God in Trouble. Ps. 42: 1-5.

SCRIPTURE SAYS—

By J. W. Bailey

The Lesson Connection

Matt. 26: 30, as well as Mark 14: 26, indicates very clearly that the events of this lesson follow closely upon those in the lesson of last week. Luke 22: 39 implies the same fact. The hymn which was sung by Jesus and his disciples brought the Passover service to a close. All of our Gospels imply that Jesus and the disciples then left the upper room and went directly to the Mount of Olives.

The Mount of Olives lay to the east of the city of Jerusalem. It was on the western slope of a long range of hills that comes down from the north, passes along the eastern side of the city, and slopes away to a deep ravine, or chasm, at the southeastern corner of the city. This ravine extends down to the Dead Sea. Exactly where on the Mount of Olives Jesus went is not said, and we cannot be sure of the location of the garden. In Palestine today the various religious groups contend for different locations.

Luke 22: 30 says that Jesus went out "according to custom." The King James translation has, "as he was wont." Goodspeed translates, "as he was accustomed to do." This means that Jesus was accustomed to go into the Mount of Olives with his disciples. It was a place of quiet, apart from the city, and it would give opportunity for intimate discourse with the disciples, and for prayer.

The name of the place on the mountainside to which Jesus went was Gethsemane. This name appears to be derived from two words which mean "a press for the extraction of oils." The olive trees on the mountainside would yield the olives from which the oil might be pressed. John 18: 1 seems to imply that the garden lay not very far beyond the "winter brook Kedron," which was in the deep ravine between Jerusalem and the Mount of Olives.

Points of Interest

Matt. 26: 32 gives Jesus' saying: "After I am risen again, I will go before you into Galilee. (See also Mark 14: 28.) These words were spoken to his disciples. Matt. 28: 7 and Mark 16: 7 add the information that after his resurrection, Jesus said to the women who had visited his tomb that they should report to the disciples and to Peter that he (Jesus) would go before them into Galilee; there they would see him "as he said." This passage in the account of the resurrection clearly refers to the remark made here. One should also observe the statements in Matt. 28: 10 and 28: 16, 17.

The statement in Matt. 26: 31 and in Mark 14: 27 about the shepherd and the sheep is found in Zech. 13: 7. The eleventh chapter of Zechariah, verses 4-17, should also be read in this connection. A number of the statements in this passage have to do with the arrest and betrayal of Jesus.

Mark 13: 35 mentions different portions of the night. It was commonly divided into evening, midnight, cockcrowing, and morning. These correspond to the four Roman watches into which the night was divided. The third of these watches was known as cockcrowing. Mark 14: 30 and 14: 68, 72 speak of the cockcrowing twice. As is common knowledge, there is a period along toward morning when cocks crow repeatedly.

Matt. 26: 33-35, Mark 14: 29-31, and Luke 22: 33, 34 show the confidence of Peter and his fellow disciples. They are all very sure that they will stand any test that comes to them.

Peter, James, and John are given special mention in Matt. 26: 37 and in Mark 14: 33. They constituted an inner group of the Twelve, and several times were associated with Jesus in some of his most intimate experiences. Mark 5: 37, (Luke 8: 51) and Mark 9: 2 (Matt. 17: 1) mention other occasions when Jesus took these three disciples with him and left the others behind.

Luke 22: 44 does not say, as it is many times interpreted, that Jesus sweat great drops of blood. What the words mean is that his sweat was so profuse that it fell from him as if drops of blood were falling upon the ground. The word "great" is not found in the Greek text of this verse. The word is simply "drops." The English translation apparently is an effort to express vividly the *meaning* of the statement.

Matt. 26: 45 and Mark 14: 41, as given in our English translation, make it appear that Jesus bade his disciples to go on with their sleep, and then immediately called them from sleep to meet the band that had come to arrest him. But observe the words in Mark, "it is enough." The words in Matthew and Mark are best understood as a question

with a touch of reproof in them: "Are you still asleep? Enough of this! The betrayer and the arresting party are here." This is exactly the way we are to understand Luke 22: 46, 47.

The metaphor of the "cup," which Jesus mentions in his prayer, is a common one in the Old Testament. It has to do with the experiences which one meets. For its reference to the sufferings of Christ, see Mark 10: 38, 39, Matt. 20: 22, 23 and John 18: 11.

LESSON APPLIED

By Howard K. Williams

Your Aim: To show that no life is truly victorious that is not wholly and actively submissive to God; i. e., that we truly triumph only through surrender to Jesus.

Your Preparation: Read the parallel accounts in the synoptic Gospels (Matt. 26: 30-46; Mark 14: 32-42; Luke 22: 39-46), and note that in John (18: 1, 2) there is no account of Jesus' agony in the Garden. Read all the accounts of this scene you can find.

Jesus in the Garden of Gethsemane

On the Way to the Garden. After the supper, Jesus with his disciples, minus Judas, went out from the upper room. Their course was through the streets of Jerusalem, through the Damascus Gate, and by a path that ran along the east wall of Jerusalem, down into the valley of the Kidron and across the brook; then up the lower slope of the Mount of Olives to a garden that for privacy may have been enclosed by a wall. It was about midnight; the full moon perhaps was covered by cloud. As the disciples walked along, they doubtless meditated on the things that Jesus had said. Their hearts were troubled, though he had told them that they should not be. Yet they cherished the promises of peace and comfort, which later they would better understand. What had he meant by his words concerning the vine and the branches, and by his prayer in which he had asked that they all might be one? With such thoughts as these, they came to Gethsemane.

Gethsemane. The name means "oil press." Here they pressed the olives grown on the Mount of Olives to extract the precious, useful oil. On my visit to the reputed site of the Garden, I found a wall about it, and within the wall a well-kept garden with little pebbled walks, and some great, gnarled olive trees and a few cypress trees. They are tended now by Franciscan monks. If this is not the exact spot, it could not have been far away. We can see Jesus and the disciples as they enter. Eight of the disciples were left near the gate. Three went farther in, and Jesus himself went a little farther still. He always does. He never asks us to go beyond him, but only to follow him. As we strive upward, he is always ahead of us.

In the midst of the Garden, Jesus prostrated himself in prayer, asking escape, if possible, from what lay ahead; but earnestly praying that in all things God's will might be accomplished through him. This is the supreme mastery, total submission to the will of God.

What Gethsemane Meant to Jesus

Who Can Tell? When I was traveling on a Norwegian boat, bound for Norway, the captain gave an interesting talk on ocean travel. Among other things, he said, "The fogs that lie off the coast of Newfoundland most of the times are due to the hot air from the American coast striking the icy air coming down from the north. The cold air causes the moisture to condense and fog results." Two diametrically opposed forces met in the Garden, pure sinlessness in Jesus and diabolical sinfulness seeking to put Jesus to death. These two opposing forces met and caused a fog which the keenest human mind cannot penetrate.

Just what this Garden scene really was, passes our understanding. John makes no attempt to describe it. But that it was a real battle is shown by the Scripture accounts.

In such a matter reverent faith surely is better than presumptuous knowledge. Whatever the battle, Jesus fought and won it.

What Gethsemane Means to Us

Our Temptation. Though we cannot tell just what Jesus meant when he said, "Let this cup pass from me," we do know that we are often tempted to escape life's hardships and sorrows. Gethsemane certainly did not mean that to Jesus, but our Gethsemanes sometimes mean that to us. We often fail because we do not join in the prayer of Jesus, "Not my will, but thine be done."

Our victory is in his will. There is a beautiful hymn which deserves to be much better known. It is called, "Submission." The last verse reads as follows:

"Submission to the will of Him who guides me
Still is surety of His love revealed;
My soul shall rise above this world in which I move.
I conquer only where I yield."

The centuries have proved that Christ's submission was his victory.

Time proves that in the case of any man. The prodigal son would have fared far better had he submitted to his father's will. In his return home and obedience to that will was his only hope of contentment and peace.

The Atlantic Monthly, some time after the World War, told the story of a nurse in a little town in England and of a soldier poet who returned from the war with nerves shattered and faith and hope gone. The doctor at last sent him to the home of this nurse. He found her there, a charming girl, busy nursing her father, whose loved face was gradually being eaten away by cancer. One day the soldier asked her how it was possible for her to bear it, so nobly, so beautifully? She answered, "I have had my Gethsemane, and now I am content with His will; and I leave it with Him, as the hymns says,

'The future lies before me
And I know not where I'll be,
But where'er my path be leading,
Savior keep my heart with Thee.'"

Our Gethsemane for Others. Certainly Jesus was not there for his own sins. "The Lord hath laid on him the iniquity of us all." We cannot at all understand Jesus, unless we, too, share the burden of the sins of others.

Have you ever suffered because of the waywardness of others? Have you ever cried because those you teach have not responded to Jesus? Have you ever "agonized" in prayer for them?

Here is a man whose soul is shriveling because he bears a grudge. A good fellow, he used to be; but now he is not even courteous to those who would lead him nearer Christ.

Here is a girl brought up from childhood in a church; she cherished hatred in her heart, until today her life is a cup of bitterness. Here is a youth who came into too close contact with evil companions and with drink, and these so-called pleasures have lured him away from the church and Jesus. Such as these furnish the Gethsemanes to those who, like Jesus, care for the souls of others.

Don't Be Too Sure of Yourself!

Peter said, "If all shall be offended in thee, I will never be offended," and yet he was the very one who was offended.

A young girl promised me faithfully, "I certainly won't leave the church nor the choir," yet within a month she moved away. Though her home now is not far from the church, she never since has been in attendance.

"I am sure liquor will never get me; I can take a drink and then let it alone!" A young woman said this, but liquor did get her.

Don't be too sure of yourself! "Let him that thinketh he standeth take heed lest he fall."

Our surety is in Christ, not in us.

Pray earnestly for the strength in your life of him who said, "Not my will, but thine be done!"

The Victory with Christ

Chaplain Tiplady tells of coming one night to a crossroads just back of the battleline. A soldier was standing there listening to music that came from an organ within a church which had been torn and wrecked by shells. But the organ remained intact and an American soldier, a musician, had not been able to resist the impulse to play upon it. "It is enough to break a man's heart," said the soldier to Tiplady; and then, as if in answer, the tune changed to

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

The one who played had been in Gethsemane, and he had learned that peace comes through the Rock of Ages, who also had been in Gethsemane and had conquered.

We conquer only when we yield to Him!

MEETING HIS LAST TEST

Now the final, hardest test has come there in the olive orchard. We see him (Jesus) leave the eight men sleeping and take the three with him. We hear what he says about being "exceeding sorrowful, even unto death." We know that he longed for their sympathy, but realized their infirmity. So he went forward alone, and knelt in prayer to his Father.

Our interest centers not on the fact that he prayed—for he always did that, whether things went well with him and them or not—but on the fact that now he has an experience that he never had before; and we watch to see how he acts. It is his final temptation, trial, test. He says something to his Father he never said before, could not have said before. The cup of bitterness he is now drinking had never before touched his lips. It seemed impossible for him to drink it. "Remove this cup from me," he begged in agony; adding, "nevertheless, not my will, but thine, be done" (Luke 22: 42).

It was an anticipation of what was coming on Calvary. Nothing now remains but to wait; the hardest of all things to do. His mind was not on the disciples now, nor on the people, nor on his enemies. He was looking through the gloom to Calvary. It became an immediate, an awful reality. In spirit he was already on the cross and the nails were piercing his hands and feet. Something else was piercing his soul. He felt it all as never before.

He felt two things he could not feel while his mind was preoccupied with his work. Now that it has nothing else to think about, it sees it all. These two things were to befall him the next day. One was what we call death; but that was nothing to dread. The death of anything is simply its separation from what animates it. When the body is separated from the soul we say it is dead—even though it might be preserved and kept for centuries—while the spirit lives on, for better or for worse. . . . . No, Jesus didn't dread that separation very much, although crucifixion was the severest of all ways of being put to death.

The other thing he was anticipating was that for which he reserved the word death; not separation of body from the soul, but the separation of the soul itself from Him who is its true life . . . . Jesus was not simply to have his body die under torture; his soul was also to die, to be separated from the source of its vitality, that is, from God. He was to be on the cross for sinners; to be "made sin for us, who knew no sin: that we might be made the righteousness of God in him" (2 Cor. 5: 21). It was to be not a cessation of consciousness and feeling, but an experience of the results of sin in those whom he is saving. He is there in the place of those who were inflicting death on him. Separation from God awaits him. He feels it now. It is a death-blow to his soul. That is the only rational explanation of the horror he feels at the sin of the people in doing such a dastardly and devilish deed.

Keep in mind three facts: He is an absolutely innocent man, but is being handled as though he were the vilest of wretches . . . . The second fact is that he was to suffer all this in the interest of those who were inflicting it on him, as well as of all who should live and do wrongly. It was "because of," "on account of," "in behalf of," "instead of" his tormentors. . . . . A third fact, that really startles us, is that he was actually to bear it all without a particle of resentment toward his tormentors. He will say there, "Father, forgive them, for they know not what they do."—Dr. James S. Kirtley, in *His Last Thursday*.

VICTORY THROUGH PRAYER

I see that Jesus conquered his temptation in the Garden by meeting it with prayer. The disciples succumbed to their temptation because they met it without prayer. In a temptation to rebellion against the Father's will, the Lord's resource was prayer. In a temptation to cowardice, that resource ought to have been theirs. If he, the Master, needed to be on his knees, didn't they, his weak disciples?—G. H. Knight.

SENTENCE SERMON

Only Jesus really went to Gethsemane—the others went to sleep—P. W. Crannell.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

In almost every class someone has some talent for drawing. The wise teacher will use such talent and encourage its development. Today's lesson lends itself to a drawing. Hofmann's "Christ in Gethsemane" serves as an example. No one will be able to duplicate that painting, but, with practice beforehand, surely someone should be able to work out some kind of a blackboard drawing: first, the trees and rocks of Gethsemane; then a huddled group of disciples at the garden's edge; deeper in the garden three figures kneeling in prayer. Faces need not be shown. In fact one must prevent levity or amusement from entering into this illustration.

Teaching the Lesson

Among all the lessons of the year this one on "Triumph through Surrender" is to my mind the most difficult to teach. It is essentially the core of the Christian message; and yet so few of us have learned it. And, if we ourselves have not learned it, how can we hope to teach it to others? Before any teacher is fit to come before a class with this lesson he should surely spend some time in making a humble confession to God. Some of us may feel even the need of confessing to our class how very much like Peter or the sons of Zebedee we ourselves are.

1. *The Importance of Discipline*

a) In America. If we ask the class to give in one word the heart of this lesson, we shall receive varying answers. Among them we may find "surrender," "triumph," "suffering." Will anyone mention "discipline"? What can make lagging flesh do the wish of willing spirit but discipline? It is a word that many modern American youth have struck from their vocabulary. Ask them and they can rattle off a long, fast list of parental disciplines that irk them; coming home at a set hour; having to pay for the gasoline they use; only one movie a week; restrictions in diet. They can also give a list of civic disciplines—speed limits, parking and noise restrictions. It might be worth the time to consider some of these as a prelude to the consideration of the self-discipline that forms the very center of our lesson.

b) In Other Countries. In current magazines there are many articles on disciplinary measures imposed upon youth of other countries. Pick out some of these and ask the class to show how each one means a surrender of some individual right: for example, restricted food rations in Germany, or evacuation from city homes in England and France.

Then consider the ends for which these disciplines are endured.

c) *In God's Kingdom.* Merely to stay awake and watch was a little thing to ask, was it not? Are we harsh with the three disciples for falling asleep? Then we should be harsh also with ourselves, for each one of us knows that he too has been caught sleeping during some friend's deep sorrow or in the world's sharp agony. We must bring our students face to face with their indifference and lethargy, and no hour spent on this lesson will be complete unless some definite resolutions are made by each member. It may be to write a delayed note of sympathy. It may be to send in a contribution to war sufferers.

2. *"Exceeding Sorrowful."* Every teacher would like each member of the class to think deeply of these verses, "My soul is exceeding sorrowful, even unto death," and "He went a little farther, and fell on his face." To think about them until each one catches the physical agony in those simple words and feels such genuine sympathy that he desires to cry out, "What can I do to show Jesus that I am watching with him?" But who can force sympathy? However deeply moved we ourselves may be by this lesson, we shall find some in our class who remain unmoved.

"Now what teaching point is there in this?" I hear some of you say. None. Teaching is not all "points." Part of it is attitude and forbearance. "Be not weary in well doing." If some one in your class falls asleep while you inwardly weep over Jesus' agony, remember that Peter and the sons of Zebedee slept too.

3. *"Nevertheless."* It hurts deeply to give up some of our fairest dreams, but all of us have our Gethsemanes. Perhaps the best we can do to prepare our youth for theirs is to urge them to remember Jesus falling on his face and praying, "If it be possible . . . . nevertheless. . . . ." What a challenge to revitalize our prayer life and to keep it in readiness for our Gethsemanes!

Topics for Discussion

1. What was the cup?
2. We too sleep as did Peter and the sons of Zebedee.
3. The perfect prayer.

Important: Study now the suggestions for reading next Sunday's lesson printed at the beginning of next Sunday's VIEWPOINT OF YOUTH.

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JESUS traveled the way of courageous, sacrificial duty; he suffered and won. The disciples, with seemingly good human excuses, gave way to weariness, drooped, slept, and failed. Aggressive, wide-awake goodness is never defeated.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "My Gethsemane."

Prelude. Pianist playing softly one or two stanzas of "Just As I Am, Thine Own to Be," with Amen.

Call to Worship. Read as a poem the four stanzas of "Awake, My Soul, Stretch Every Nerve."

Invocation. Pray that each one may be so keenly conscious of the world's need of Jesus Christ, and of the supreme joy of service under his leadership, that this may be a day of decision and of definite forward steps for all.

Hymn. "Jesus Calls Us."

Reading. John Oxenham's familiar poem, "The Ways" had best be given from memory by an earnest and able speaker. It is found in *Hymns for Creative Living*, page 182. Miriam Teichner's poem, "Awareness," on the same page, is also very effective.

Hymn Solo. "I Would Be True," sung without announcement by a soloist whose character re-inforces the hymn's appeal.

Discussion. Every day is a decision day, but on this day so soon to be followed by the annual celebration of Jesus' passion and resurrection, we are especially persuaded to make, renew, or carry forward life's supreme decision. Life is tame and meaningless unless we see great issues and make great decisions.

There can be no neutrality as to the main trend of one's life. Said Jesus, "He that is not with me is against me." The Christian cause seldom is advanced, and oft is retarded, by otherwise good people who have long delayed to make a positive decision for Christ.

One recalls the familiar painting of "Peter's Denial," by Harrach. (Display a copy, if possible.) Peter, with some soldiers, warms himself at the fire in the courtyard outside Pilate's court. A maid, passing through, points to Peter. She recognizes him as one of Jesus Galilean companions. As Peter angrily denies the association, Jesus, from the passageway into the courtroom, hears, and looks on Peter with pity. But Peter, though sadly weak at times, later atoned for his weakness by courageous service. We may not come to a dramatic crisis in which events test our Christian loyalty to the breaking point and record our failure in history; but, on the other hand, we shall need to practice moral courage in facing daily problems if we would be equal to the tests that every life brings. Today's world offers incredibly great opportunities for daring service to the kingdom of God. Jesus needs disciples who are so much in earnest about advancing his way of life, wherever they can touch life, that they will, if need be, go to their Gethsemanes and Calvaries "for the joy set before."

Albert Schweitzer, of Alsace, was the idol of the worlds of biblical scholarship, philosophy, comparative religion, and music, when at thirty he announced his purpose to study medicine and become a missionary to Africa. In vain did his many friends remonstrate. Today this "world's greatest interpreter of the music of Bach," regarded as one of the greatest of all living men, humbly heals black men's bodies and souls at his little hospital at Lambarene in equatorial Africa. He writes that while for years he had been preaching about Christianity, he inwardly had longed to practice it silently.

Directed Prayer. Suggest that each one pray that he may be led to make some important advance step toward Jesus' way of life, both in the church and in his everyday relationships.

Hymn. "Stand Up, Stand Up for Jesus." Sing two stanzas.

■

Decision Day will be utilized in various ways according to church practice. In some cases decisions will be made in the pastor's membership class or in the public worship service under the pastor's leadership; in others, the lay appeal of the superintendent or the departmental principal may possess a real advantage. Some decisions will be made publicly, while others will be made in small age-group meetings, or in personal conversation, as the natural outgrowth of well-planned worship programs and appropriate lessons. In any event, the decision should be an individual one, without crowd pressure or unnatural emotionalism. It should be a decision to accept Jesus Christ as Savior from sin and as Lord of life.

Such a decision should not be *urged* upon pupils under ten years of age; and, in the case of all children, their declaration, so far as church membership is concerned, should be subject to parental approval. (This does not imply that earlier discipleship will not be valuable, or that church members do not need to take many additional "forward steps." A simultaneous appeal for the latter will avoid needless embarrassment for those encouraged to make first decisions.)

Appeals for decision had better be as direct, simple, and brief as possible. Even though the first step be registered quietly by signing a card, the public witness to faith and personal dedication will come in the subsequent presentation to the church and in baptism. Every "forward step" should be expressed in some definite, enlarged commitment to Christian service.

LESSON 3—MARCH 17

Triumph through Sacrifice

Matthew 26 : 57 to 27 : 56

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

KEY VERSE: *He was despised, and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53: 3.*

TO BE READ EACH DAY

Mar. 11. M. Jesus on the Cross. Matt. 27: 33-44.
Mar. 12. T. Triumph through Sacrifice. Matt. 27: 45-56.
Mar. 13. W. Enduring the Cross. Heb. 12: 1-6.
Mar. 14. T. A Cry of Anguish. Ps. 22: 1-8.
Mar. 15. F. Redemption through the Cross. 1 Peter 1: 13-20.
Mar. 16. S. The Cross in Discipleship. Luke 14: 25-35.
Mar. 17. S. The Cross, the Power of God. 1 Cor. 1: 18-25.

SCRIPTURE SAYS—

By J. W. Bailey

The Lesson Connection

Mark 13: 35 implies the fact, mentioned in the preceding lesson, that the night was divided into four watches. The second of these was at midnight and the last of them at dawn. The cockcrowing came between the second and fourth, and was some time before the day began to break.

Matt. 26: 74, Mark 14: 72, and Luke 22: 60 make clear that Peter's denial of Jesus in the presence of the Jewish leaders took place before the cock crew. This means that the arrest of Jesus and his appearance before the authorities took place somewhere near the middle of the night. This is the same night as that on which, at an earlier hour, Jesus had celebrated the Passover feast with his disciples.

Historical Background

From Matt. 26: 47 (and its parallels in Mark 14: 43 and Luke 22: 50) and from John 18: 3, we have the information that the chief priests, the scribes, and the elders, including the Pharisees, were associated in the arrest of Jesus. Upon his arrest, Jesus was taken to the house of Caiaphas. John 18: 13 gives us the information that Caiaphas was the son-in-law of Annas. Acts 4: 6 names Annas as high priest, and Luke 3: 2 associates Annas and Caiaphas under one high priesthood. At least six of the high priests of the period belonged to the family of Annas, and his influence was felt throughout all his period. Originally the office of high priest was hereditary and for life. In the time of Jesus, however, the Roman authorities had come to exercise their power in the appointment of the high priest. Thus, the priest actually in office under Roman appointment might not be the one whom the Jews would have recognized if they had possessed their freedom.

The Jewish Trial

From Luke 22: 66 it appears that the trial of Jesus before the Jewish authorities was in two parts. The first part had taken place during the night and soon after his arrest. The second part of the trial took place after daybreak. Our English translation of Luke 22: 66 says, "and led him into their council." The word which Luke uses is the word for Sanhedrin, the great Court of the Jews. The Mishna of the Talmud, in a section called Sanhedrin, gives an extended discussion of the constitution of this court, its responsibilities, and its procedures. It was composed of seventy-one judges, one of whom was known as the *Nasi*, or prince.

There is no space here to give even a suggestion of the various respects in which the Jewish trial, as reported in our Gospels, was in violation of the regulations of the court. One can only say that in the Jewish law covering court procedure and the taking of testimony of witnesses, every effort was made to avoid condemning an innocent person. Even after the accused was condemned by the court, the law required that it be announced that if anyone had anything to say in favor of the condemned he might come forward and speak. Even more striking was the provision that if the condemned man himself said, "I have somewhat to argue in favor of my acquittal," they must bring him back to be heard by the court "be it four times or five provided there is ought of substance in his words." If the condemned man could produce evidence that he was innocent, he had to be set free. When the condemned man was led forth to his death, a herald went before him declaring, "Such and such a one is going to be stoned; if anyone can speak for him, let him come and plead his cause." How far this trial of Jesus departed from the spirit of this Jewish law is made very clear in the gospel story. Matt. 26: 59 and Mark 14: 55 tell us that those in charge "sought false witness against Jesus, to put him to death." Finally, two such witnesses were secured.

The Roman Trial

Pilate was the Roman governor over that section of Palestine which included Samaria and Judea. As we learn from Acts 23: 23, 24 and 25: 1-6, the Roman governor had his headquarters in Caesarea, but he also had quarters and offices in Jerusalem. He might hold court in either place.

Crucifixion was a Roman method of execution. It usually was reserved by them for those whom they regarded as worthy of the most extreme and despicable punishment. The Jewish method of execution was by stoning. This does not mean that the people merely picked up small stones and threw them at the accused until he or she was beaten to death. The treatise known as Sanhedrin, referred to above, explicitly provided that the place of stoning should be twice the height of the man. From this height a heavy stone was dropped upon the condemned man and he was killed by the fall of this one stone.

The praetorium (common hall), spoken of in Matt. 27: 27, originally was "the headquarters" in a Roman camp—the tent of the commander-in-chief. Later. it was the palace in which the Roman governor presided.

The sixth and the ninth hour, mentioned in Matt. 27: 45, indicate the period from noon until three o'clock in the afternoon. The words of Jesus given in Matt. 27: 46 are in the Hebrew language; Mark 15: 34 gives the same words in the Aramaic language. As they come to us through first a Greek and then an English translation, they do not represent precisely the form the words had in the original language in which they were spoken. They are the opening words of Psalm 22. That entire psalm should be read, for it helps one to understand the story of the crucifixion.

The "sponge with vinegar" which was given to Jesus evidently was intended as an act of mercy. The vinegar, in reality, was sour wine. For a clear indication of this merciful intention, see John 19: 28, 29.

LESSON APPLIED

By Howard K. Williams

Your Aim: That the members of your class may see the eternal significance of the cross; and that, as Christians, they may take up their cross and follow Jesus.

Your Preparation: So great a wealth of material! So little space and time to tell the wonderful story! Hence, the most careful study of the entire passage; underline the high spots, and teach with purpose. A carefully made teaching plan will insure that the time available is used to the best advantage.

The Story of the Cross

The Arrest and Indignities. Ascertain what your scholars know about the arrest of Jesus and the indignities forced upon him. What do they know about the manner in which the disciples deserted Jesus in that hour?

The Three Ecclesiastical Trials. There were three of these trials before the church authorities: before Annas, the deposed high priest; and before Caiaphas, the sitting high priest; and, at sunrise, before the Sanhedrin. Who were these judges?

The Three Civil Trials. Before Pilate, before Herod, and again before Pilate. Who were these judges?

The Via Dolorosa. They still show you in Jerusalem a paved way below the present streets of the city. They say that this is the road Jesus traveled when bearing his cross to Calvary—"the Painful Road."

The Three Crosses. Review the circumstances attending the crucifixion. The Roman government held that no Roman citizen might be crucified. No Roman, they thought, could be bad enough to deserve such a death. It was the most cruel of all forms of execution. It was designed to give a lingering, painful death; one more disgraceful than the hangman's noose.

Yes, Jesus' death upon the cross has transformed our thought of the cross; now we sing about the cross, and wear it as an ornament. Think of wearing a little gold model of the electric chair or of a hangman's noose! Jesus has transformed the cross and made it into a symbol of sacrificial love.

Who Crucified Jesus?

Did you ever attend a criminal case in court? You know how the prosecuting attorney examines the defendant and the witnesses. He questions them again and again in his effort to find the culprit. Some surprising things are disclosed. This week, be a district attorney and ask questions. "Who crucified Jesus?"

Was It the Jewish Leaders? We often say so, but were they really the responsible ones? To what extent were they the victims of generations of wrong thinking, beginning in the early days of Jewish history when men undertook to put form in the place of real devotion to God, and when they proceeded to gloss over the Bible teachings with human traditions?

Was It Pilate? He pronounced the sentence and had a part in it, surely, but we cannot place the blame on him alone. He knew that he was condemning an innocent man, but he was thinking of himself. He wanted to stand well with Rome and also with the Jews. A man cannot serve two masters without crucifying Jesus.

Was It Peter? Alas, Peter helped, for Peter followed afar off. If all the disciples had stood by Jesus, they might have made it a little easier for our Lord. When a disciple follows afar off, he usually is on the sliding board. Peter did follow, however, and he sat without in the court; we are told that "he denied," that "he denied with an oath," and that "he began to curse and swear." Then the cock crew, and Peter remembered what Jesus had said. A person is never safe who follows afar off! He soon goes back to his old life, and Christ becomes a misty, uncertain figure. Is Christ that to you? If you are not sure, see what it is that you have allowed to come between you and Jesus. Yes, Peter had a hand in crucifying Jesus.

The Cross-Makers. Who made that cross on which Jesus died? Who actually cut the beams and fitted them? They must have known what the cross was for —to kill somebody. "Well, somebody had to make it. One had to earn a living in some manner." Can you see them fitting in the cross-piece to which some victim's hands would be nailed and tied? What did they think about as they made it? Men, for money, reputation, and sensual pleasure, are still busy making crosses. Crosses to hang Christ on! Are you? Yes, the cross-makers had a hand in crucifying Jesus!

The Soldiers. They placed Jesus on the cross. They were soldiers and they had to obey. But did they? Wouldn't they have shone today in great splendor if they had refused and had died with Jesus for refusing? Yes, the soldiers had a hand in the crucifixion of Jesus.

Who Else? Go on; use your imagination. See how many, then and now, and for very similar reasons, are crucifying the Son of God, the Savior of the world. How many, like the Jews, and like Pilate, and like the soldiers, and the shouting, fickle crowd who watched him die.

Oh how many I know who are doing just that! Are you?

What Jesus Saw from the Cross

There was a picture in a central European gallery—just a little picture—entitled, "What Jesus Saw from the Cross." How significant! We are accustomed to look at Jesus on the cross, between the two thieves. Have you ever wondered what Jesus saw that day from the cross, for he was not so engrossed with himself that he did not see others?

He saw the crowds with their mingled feelings. He saw some there who were sorry. He saw the soldiers and the mocking, hypocritical leaders; he saw some of his disciples; he saw the loyal women. He saw his mother, and he gave to John the precious commission to

care for her. And still Jesus looks on! Among the throngs of the world that are still busy crucifying him, where does he find you and me?

The Triumph of the Cross

How Does the Cross of Christ Save? How many books I have read on that subject, and still I don't know. I do not know *how*, but I do know that the cross of Christ *does* save.

The cross has never lost its power to those who kneel in its shadow with repentant hearts. Bunyan has it right when he shows the pilgrim with his heavy burden, kneeling at the wayside cross in penitence and prayer, and rising to see his burden rolling down the hill and disappearing into the mouth of the open sepulchre.

Jacob Chamberlain of India tells how one day he stopped in a town to tell the story of Jesus. It was the first time the story had ever been told in that village. The villagers said, "If it is a new religion, get out!" And they picked up stones to stone him.

"Wait," he said, "till I tell my story!" Lowering his voice so that only a very few could hear, he told the story, beginning with Jesus' birth. The crowd drew closer out of curiosity. He told simply the wonderful story, and louder and louder he talked, until he triumphantly shouted the victory of the cross and the glory of the resurrection. When he had finished, they cried, "Tell it again! Tell it again!" He sold his Gospels. Two years later he came back. He found that the temple of Buddha had been turned into a Christian church. The Cross triumphs wherever it is given a fair chance.

Adequate for Everyone. On the cross they put the inscription: "King of the Jews." The words were in Hebrew, Greek and Latin, the three great languages of the world; the language of religion, the language of culture, and the language of law. It is, in brief, the declaration that Christ is the universal Savior, whatever the race or station or occupation. Unto your need he is sufficient, and the only one who is sufficient.

We need his cross whoever we are!

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"See, from his head, his hands, his feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

—Isaac Watts

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

These verses of Scripture remain forever vivid to me because once I saw a group of young people dramatize them. Only a portion of the shadow of the cross fell upon the platform, enough to suggest the cross in its entirety. The jostling of curious bystanders, the cries of those who passed by, the quarreling of the Roman soldiers parting the garments of Jesus were all enacted so well that few in the audience remained dry-eyed. Now every class cannot attempt such a dramatization, but any class can take the lesson and do something more with it than an ordinary verse-by-verse reading.

A variety of suggestions for reading the lessons have been given during the past weeks. Today we suggest that the problem of working out some way of presenting the Scripture be assigned to some member of the class or to a committee. To start their thinking, let them consider the possibility of having the Scripture lesson repeated in a conversation between two persons who have witnessed the crucifixion and two who have not. The latter two would draw out the description by their questions, which the two witnesses would answer in the words of the text.

Teaching the Lesson

Fulfillment of Prophecy. Read Psalm 22 and note the source of some of the verses we are studying today. Read also Isaiah 53; pick out the verses of prophecy fulfilled in today's Scripture.

Young people will:

1. *Need to know* that (a) Golgotha was a low hill north of Jerusalem resembling a man's skull. Certain markings in the landscape gave it that appearance, hence its name, The Place of the Skull. (b) Vinegar mixed with gall was a narcotic drink which the women of Jerusalem used to offer to men on the cross to deaden their pain. What do you think was the reason Jesus refused? (c) "King of the Jews" was a term of derision. Pilate had it inscribed as an insult. Pilate was a Roman and must have taken great satisfaction in designating a condemned prisoner to be the king of the people he despised.

2. *Wish to remember* that (a) the mother of James and John had asked that her sons be placed one on Jesus' right and one on his left (Matt. 20: 21). What did Jesus ask them? What did they answer? Does today's lesson make you wish to question their response? Do you think they would have answered in the same way if they had known of the thieves' place at Jesus' right and left? (b) Jesus before his death said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). How far has this prophecy been fulfilled? At home? Abroad?

3. *Wish to think* about Jesus' last cry, "My God, why hast thou forsaken me?" Does this cry make you feel closer to Jesus?

Topic for Consideration

1. A few years ago Margaret Sangster wrote a beautiful story which she called "The Seamless Robe." It was the story of the Roman soldier to whom Jesus' robe had gone by casting of lots (John 19: 23, 24). The story tells of the transformation in the soldier's character as he wears this garment of Jesus. He becomes more tender to a beggar, more loving to his young wife, and less bitter in his disappointment that their baby is a daughter instead of a son. The baby dies, and the soldier throws over her the seamless robe. Almost immediately the child stirs, breathes, lives again.

With this for an introduction, consider this seamless robe and find in it some lessons for our lives. For example, that robe was all of one piece, like integrity itself. It was "woven from the top throughout," like truth coming straight from God. It might have been made by Jesus' mother. Compare it with customs and values handed down to us from our mothers and fathers.

Some classes, especially classes of girls, may like to search out the lessons contained symbolically in this story.

2. This topic offers an opportunity for realism, more to the liking of boys than the symbolism suggested in the topic above. The treatment of the Jews in the twentieth century takes on new significance when considered side by side with the treatment of the King of the Jews in the first century. Racial prejudice is not confined to distant countries. Few towns are free from it. Few classes either. What status does the Jew have among the members of your church? How does your class look upon the Jew in the community? What do you wish to do with that title, "King of the Jews"?

3. If Jesus were to come among men today as he did then, if he were to make the same demands on men that he made then, would the results be any different? Of those at the cross, which group displayed the greater sin: the callous and completely indifferent or the jeering and openly antagonistic?

■

Men always have believed that the forgiveness of sin requires sacrifice. But when God sent his Son into the world to save men, it became clear that it is God who makes the sacrifice. God gave his Son that men might know his willingness to forgive.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "We Nailed Him There."

Prelude. Pianist playing quietly a stanza of "There Is a Green Hill Far Away," with Amen.

Hymn Reading. Read two stanzas, and the chorus, of this same hymn.

Invocation. Pray that we may give Jesus triumphal entry to our hearts, minds, and wills; that we may crown him King by applying the spirit of the cross to every area of life.

Hymn. "Crown Him with Many Crowns." Sing first and fourth stanzas, and read in unison the second and third.

Scripture. Matt. 23: 37-39; Luke 19: 41-44.

Picture Study. In Flandrin's striking picture, "Christ Mourns over the City," a towering Christ stands on a barren hilltop, mourning over the great city spread out before him. But the city is not ancient Jerusalem; it is a modern city, with its crowded, bleak tenements in the foreground, its smoke rising as incense to the god of things, its places of worship in the misty distance far from the needy throng. By and large the city still denies Christ's triumphal entry, and disposes of its prophets of a better day. (See also the interpretation in Bailey's *Gospel in Art.*)

Discussion. It is natural for the modern Christian to regard Calvary's tragedy as impossible today, the crime of an ancient city, of Jews and Romans. Closer study of the gospel record, however, reveals the fact that all the participants in that tragedy appear startlingly modern.

Judas, for instance, betrayed Jesus, doubtless to force Jesus into a "more effective" sort of resolution, one that would free the Jews from the Roman yoke. Turning the other cheek and suffering to save folk from wrongdoing—that was just impractical sentimentalism; it simply wouldn't work! (Jesus knew that the appeal to force would result only in the destruction of Jerusalem and the nation, as events proved.)

Annas, the retired high priest in his hilltop mansion, represented vested financial greed. He had charge of the Temple trading racket, and derived from these "booths of the sons of Annas" millions of shekels of income by high prices for sacrificial animals and high exchange rates for the required Temple coinage. He had made the "Father's house" "a den of thieves."

Caiaphas, the active high priest, had vested interests in Jewish ritual and law. Religion had become for him and his class a fixed creed, an elaborate ceremony, a vast number of trivial regulations. The whole system magnified his importance and influence, and that of all his associates. Jesus' religion of love of God and man would wreck their system.

The Pharisees mostly were sincere men with a misplaced loyalty. They thought they alone were right in scriptural interpretation, and became bigots, resisting any new light that might disturb their opinions or challenge them to moral and spiritual rebirth. Jesus might be a good man, they thought, but he was too radical and dangerous to be tolerated.

Pilate was a politician, yielding to the latest dominant influence to retain his job. Warned that a release of Jesus would indicate that he was "not Caesar's friend," he released instead a popular violent revolutionist who was a far greater political danger to Caesar! Lacking both conviction and courage, he yielded to the crowd, washed his hands, and won the scorn of the ages.

Herod was a man of personal vice, so blind to moral perfection that Jesus meant naught to him but a chance to witness a miracle and to mock his kingliness. He married his brother's divorcee. Anything for the excitement of the senses!

The mob was made up of those who, under the influence of hired propagandists, gave free rein to their prejudices and emotions, crying the tune for those who paid the piper.

The soldiers were those who for pay or honor sold their birthright and were ready to beat or kill at the order of an officer. They did the dirty work for an empire based on power and greed. They thought hate the law of the universe.

The crowds that had collected for the sight "stood by," and then "went home beating their breasts." But they had neither the courage to offer their puny lives in his stead, nor to co-operate in prompt protest to the authorities, nor indeed to do anything about a wrong that didn't affect them. By their cowardly inaction they participated in the crime.

Someone has reminded us that those chiefly responsible for Jesus' death were "all well-meaning, respectable people, leaders and officials, representatives of organized religion and government." Their sins—the sins that crucified Jesus—"sins of the mind": lust for money, pride, and power.

Can any man regard all these sinners as other than contemporaries? Are there no sins among them that we condone or share? Perhaps *we* really nailed Jesus there. He died, truly, for *our* sins; yes, for yours and *mine.*

Hymn. "When I Survey the Wondrous Cross."

Prospective teachers may well be "tried out" during the spring quarter. Young people of promise, seventeen years of age or older, may be urged to become assistant teachers of younger classes, especially where the regular teacher will become interested in using and coaching the assistant in the various phases of the class work. The assistant, meanwhile, is given the teacher's manual for the fall quarter so as to read the course introduction, and a copy of some brief manual on the work of the chosen department, such as the first-series leadership education booklets, *Teaching Beginners* (25 cents), *Teaching Primary Children* (30 cents), and *Teaching Juniors* (30 cents). As the assistant gains knowledge and confidence, she may tell the story, use the teaching picture, conduct the project work, direct the Bible dramatization, or lead the informal worship. If the regular teacher needs to be absent any Sunday in the latter part of spring, she can count on her assistant to be a competent substitute. Such an experience will develop in a young person a deep and abiding interest in the whole work of Christian education, and will greatly assist the superintendent in his constant quest for new and better teachers. The same principle applies also to prospective teachers of more mature years; those who might be encouraged to do a good work as substitutes or assistant teachers, although not yet ready for regular service.

A Spring Attendance Drive is highly desirable. Instead of yielding to the early inroads of spring fever, we can, if we will, capitalize moderating weather for the church, and maintain high attendance records until the closing of the public schools. Careful planning is necessary. Every class will need to have a good teacher every Sunday. Each leader must be enthusiastic, and make his part of the work more interesting. Outdoor hikes and picnics will foster church loyalties, and offer chance for informal devotions, as well as for much character guidance under natural conditions. Use special music and pupil participation in the department worship services. Take a photograph or home movies of the church and school on some special Sunday in May or on Children's Day. Make the drive for attendance co-operative, not competitive or for prizes; let it be a demonstration that "co-operation wins"!

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If Christ had not come we never could have known the awfulness of sin nor the beauty of holiness. We never could have known the fulness of God's love nor the freeness of his pardon. We never could have known the possibilities of life for one who loves God, trusts him, and wholeheartedly does his will.

LESSON 4—MARCH 24

Triumph over Death

Matthew 27:57 to 28:15

27:57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:
58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.
2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
3 His countenance was like lightning, and his raiment white as snow:
4 And for fear of him the keepers did shake, and became as dead men.
5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

KEY VERSE: *Now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. 15:20.*

TO BE READ EACH DAY

Mar. 18. M. The Sepulchre Sealed. Matt. 27:57-66.
Mar. 19. T. The Triumph over Death. Matt. 28:1-10.
Mar. 20. W. The Resurrection Gospel. 1 Cor. 15:1-11.
Mar. 21. T. The Resurrection Hope. 1 Cor. 15:12-19.
Mar. 22. F. The Resurrection Joy. Ps. 118:14-24.
Mar. 23. S. Enduring through Christ. 2 Tim. 2:1-12.
Mar. 24. S. Conquering through Christ. Rom. 8:31-39.

SCRIPTURE SAYS—

By J. W. Bailey

Lesson Background

From Matt. 27:45-50 it appears that the death of Jesus took place about the ninth hour; that is, about three o'clock in the afternoon. John 19:32, 33 indicates that often the legs of those who were crucified were broken in order to hasten their death. When the soldiers, according to custom, came to perform this cruel, yet merciful deed, they found that Jesus was dead already.

Matt. 27:57-60 tells us that the burial of Jesus took place "when the even was come." Comparison of this statement with that in Mark 15:42 shows that the exact time was the late afternoon of the same day as the one on which Jesus was crucified. It was "the preparation, that is, the day before the sabbath." John 19:31 makes it still clearer that the burial of Jesus took place before the beginning of the Jewish sabbath. A further reason for burial before the sabbath began (which was at sunset) was that a dead body must not be left unburied overnight.

The tomb in which Jesus was placed was hewn out of a rock. Many of these tombs have been found in the hillsides of Palestine. The exact place of the burial of Jesus is disputed. Some of the Christian groups in Palestine hold that the place (now within the city) is that which is marked by the Church of the Holy Sepulchre. Others hold for a place outside the north wall of the city. We have no evidence to settle the point.

Matt. 27:61 and Mark 15:47 give us the names of the women who observed where Jesus was buried. It appears from Luke 23:56 that the women returned from the burial and prepared spices and ointments with which to anoint the body of Jesus. As the sabbath came on before they were able to do the anointing, they rested in accordance with the commandment. From John 19:39, 40 we learn that Nicodemus, who is mentioned also in John 3:1 and 7:50, had already brought spices to anoint the body "as the manner of the Jews is to bury."

Matt. 28:1 indicates that it was late on the sabbath day "as it began to dawn toward the first day of the week" that the women came to the tomb. Mark 16:1 says that the sabbath was passed, and 16:2 says that it was on the first day of the week. Luke 24:1 speaks of it as "upon the first day of the week, very early in the morning." Matthew's real word is that "it was late on the sabbath as it began to grow light on the first day of the week." Mark's statement is that it was "exceedingly early" on the first day of the week. Luke says on the first day of the week "at deep dawn." "Deep dawn" is his way of saying early dawn.

It is explicitly stated, therefore, that the women came to the tomb very early on the day following the sabbath. If, then, the burial of Jesus occurred just before the sabbath began, and the women who came to the tomb found it empty very early in the morning after the sabbath, the body of Jesus was in the tomb two full nights, one full day, and part of another. Remember that the Jewish day began at sunset, whereas the day frequently spoken of in the Gospels began at sunrise. We are accustomed to think of the day as beginning at midnight. These differences in thought concerning the beginning of the day must be kept carefully in mind. According to the method of reckoning common among the Jews of that time, the body of Jesus was in the tomb three days.

Any attempt to set up an exact order of the appearances of Jesus to his disciples following his resurrection is futile. Acts 1:3 tells us that Jesus "established himself as living, after his passion, with many sure proofs through a space of forty days." What these proofs were is not indicated in the verse, except by the further statement that he was seen of them, or made himself manifest to them.

Matthew, Mark and John (chapter 21) tell of appearances of Jesus in Galilee. Luke and John (chapter 20) tell of appearances of Jesus in the vicinity of Jerusalem. Matt. 28:9, 10 also gives one such appearance. Paul, in 1 Cor.

15: 3-8, mentions six appearances of Jesus without any indication of location.

The New Testament makes it clear that the disciples appealed also to the Scriptures, as well as to the appearances of Jesus, as evidence of the resurrection of Jesus. (See John 20: 9.) As one reads the sermon of Peter in Acts 2: 22-36, he sees how significant the Scriptures were in the mind of Peter as he proclaimed the resurrection of Jesus.

A careful reading of Acts 2: 32-35 will show that the disciples also appealed to the coming of the Holy Spirit as evidence of the resurrection of Jesus and of his exaltation to the right hand of God.

In order to get the clearest possible understanding of the meaning of the resurrection, 1 Cor. 15: 35-49 should be studied. The New Testament is our only source of certain information on this important subject. It tells us more than we can gather from all other sources combined.

The Heart of the Lesson

As one studies the gospel record of the last week of Jesus' life, it is clear that there are three great points of emphasis in the story. First, the Jewish leadership was seeking to get Jesus out of their way. They wanted to bring his public career to an ignominious close.

Second, when they found that they could not accomplish their purpose in any other way, they insisted that Jesus be put to death. This they persuaded the Roman governor, Pilate, to order. They thought then that they had done away with Jesus.

Third, and with this the present lesson is immediately concerned, is the triumph of Jesus over those who thought they had destroyed him. Jesus came forth a conqueror.

Running through all the New Testament story is the message that the deep and sovereign purpose of God was being wrought out. The death of Jesus, which seemed at first to be a problem without answer, came to be by the resurrection, the very core of the gospel.

LESSON APPLIED

By Howard K. Williams

Your Aim: To direct your scholars to Christ, who is the source of strength for a victorious life and for victory over death.

Your Preparation: A careful reading of the principal passages having to do with the resurrection; i. e., Matt. 28: 1-15; Mark 16: 1-11; Luke 24: 1-12; John 20: 1-18; and especially 1 Cor. 15.

The Story of the Resurrection

In the Tomb. Jesus was dead; there was no doubt about that! The experienced soldiers were sure of it. Though they did not break his bones as was their custom, they thrust a spear into his side to make doubly sure.

Joseph of Arimathea begged for the body of Jesus that he might bury it honorably. Imagine a rich man like Joseph begging! Yet in that begging he honored himself through all ages. Anyone does who truly begs anything for Jesus' sake. He, with Nicodemus, another learned and rich man, placed Jesus' body in a tomb never before used, thus fulfilling prophecy. The faithful Marys were witnesses. Yes, Jesus was dead.

On the Tomb. The watchful Pharisees remembered what Jesus had said about rising from the dead, and they were uneasy. So, though it meant breaking their sabbath to do so, they asked Pilate to place a guard at the tomb. They were determined that no trickery should be attempted. In that case, they said, "the last error will be worse than the first." What error did they mean? Did they see already that they had committed an error in killing Jesus? It looks so.

"Go ahead!" said Pilate. "Make it as sure as you can!" And they did. Guards were stationed at the tomb, and on the stone which served as the door of the tomb, they had the soldiers place a Roman seal. That seal could not be broken save at Rome's command. Thus, they made it as sure as they could. But how puny are man's precautions as against God and his purpose!

From the Tomb. God broke the Roman seal and Christ came forth. It is a glorious story. Faith that Jesus actually rose from the dead is the very center of Christianity. Noah K. Davis well says: "The rising of Christ Jesus from the dead is the greatest and most important of miracles, being a confirmation of all the wonders of his supernatural story. Beginning with his miraculous birth at Bethlehem and ending with the apocalyptic revelation of himself at Patmos, the arch of events has for its keystone his resurrection from the dead."

After the Tomb. In confirmation of this remarkable event, there occurred a series of appearances of Jesus after his rising. Note them:

Five on the First Day (our Sunday).

1. To Mary, weeping in the garden.
2. To three women returning to the tomb.
3. To Peter with the threefold question, "Lovest thou Me?"
4. To the two on the way to Emmaus.
5. To ten disciples in the upper room.

Five Subsequent Appearances.

1. To the eleven disciples, including Thomas.
2. To the disciples at the Sea of Galilee.
3. To five hundred by the sea.
4. To James.
5. To the disciples at his ascension from the Mount of Olives.

Additional Appearances.

To Paul (1 Cor. 15: 8). And, in a more spiritual way, to many, many others, as, for example, to George Fox, who said that he heard the Lord speaking as "clearly as a friend by his side."

Triumph in Life. When the disciples saw Jesus after his resurrection their sorrow was turned into joy. An impressive illustration is that of the two disciples who, with leaden feet, sadly trudged to Emmaus. Jesus walked with them, and when at Emmaus he made himself known to them, their hearts were filled with joy and their slow feet seemed to take on wings, as they ran back to Jerusalem to tell the good news.

Today, we who believe in Jesus, as our living, ever-present Lord and Friend feel his power. We do not preach *good* example merely, but a Savior, alive and able to help and to save.

A meeting with the living Christ changed Paul, the legalist, into a devoted apostle and missionary. In similar manner, the risen Lord has led the missionaries into all lands!

Truly, Jesus has fulfilled his promise: "Because I live, ye shall live also!" "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 12).

This is what we are wanting—life. In consequence, many books are written; some with such wishful titles as "Life Begins at Forty." They are expressions of longings unfilled. Life begins with Jesus!

Once Sir Joshua Reynolds was asked to criticize a painting by a fellow artist. He said, "The composition is good. The coloring is fine, but . . . . it lacks *that*!" What did it lack? Something that would have made it a great painting—the master touch.

Lorado Taft, the American sculptor, said, "What we sculptors need is to get into our work the *hint* of eternity." Jesus gives our life that touch.

Triumph over Death. With exultation, Paul cried out, "O death, where is thy sting?" Christ's resurrection is the earnest of our own. So then, death is not the end of all. Death is an archway and not a tomb.

A friend of mine, traveling in Bermuda, visited the garden of a man who had retired from business in New York and had moved to that island of perpetual summer to spend the rest of his days. He showed my friend a tomb carved from coral rock. "That," he said, "is to be my resting place!" Jesus says: "No! Not that! Carve out the other end and make a tomb an archway. Here let your earthly body rest, but your soul shall go to the God who gave it."

Triumph of Personality. After his resurrection, Jesus was the same, yet not the same. He had to make himself known, yet when he had done so, he was found to be the same Jesus. "This *same* Jesus," they loved to say. He spoke. He called them by name. So we shall know and be known. Our personalities will persist.

"We'll catch the broken threads again,
And finish what we here began;
Heaven will the mysteries explain,
And then, ah then, we'll understand."

A Happy Eternal Life. Every Easter, on a hillside near Hollywood, Calif., many thousands of people gather to greet the rising sun and to hear again the Easter story. The place is a cemetery, The Forest Lawn Memorial Park. About a quarter of a century ago, Hubert C. Eaton, through a real estate deal, came into possession of this cemetery. When he went to view his possession, he shuddered at the gruesomeness of the place. "This," he muttered, "is the so-called sacred ground of Christian people!" Then, being a Christian, he exclaimed, "I believe in a happy, eternal life!" He hunted up the owners of those burial lots to get their co-operation in making improvements. He bought one hundred and fifty acres more. He secured the best architects and landscape gardeners. He had reproductions made of Michelangelo's Moses, David, and other great works of art. He had built a replica of the picturesque church of Stoke Poges. He arranged for music, for cozy nooks in which to rest; he provided artistic spots for those who wished to paint. In the little chapel, marriages were performed. The ugly cemetery was changed to a place of quiet joy and life and beauty. He made it point, not down into the ground, but upward to God, who has set eternity in our hearts.

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When the disciples at Jerusalem saw the risen Christ they were so filled with joy that they could hardly believe their sense of sight. After he had left them on the Mount of Ascension they returned to Jerusalem with great joy. This joy has never left his disciples. The empty grave in Joseph's garden was the birthplace of the indestructible belief that death is vanquished and there is a life eternal. This belief gives the joy that enables men and women to endure the hardships of this earthly life, to meet death with a smile, to go singing down the pathway toward the sunset of life's day.

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"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him; Thou art just."
—Tennyson

WHAT DO YOU THINK?

1. Are we, like Nicodemus and Joseph of Arimathea, sometimes very late in giving public evidence of our love and loyalty to Christ? What can we learn from these men respecting the right use of wealth? What can we learn from the devoted women who, though their gifts were less princely, were early at the tomb on Sunday morning?

2. Does it not seem that the enemies of Jesus, by asking that a guard be placed at the tomb, by having the tomb sealed, unwittingly did the very things that proved most conclusively that Jesus rose from the dead?

3. What difference would it make in your thinking and practice if Christ, after having given his matchless teachings and been crucified, had not been raised from the dead? In other words, what does the resurrection add to the gospel that is not to be found in the teachings of such noble men as Confucius and Socrates?

4. In what way does the resurrection of Christ give assurance that all who die will be raised from the dead? Because of Christ's resurrection, what hope do we have when one of our loved ones dies? See what Paul wrote about this in 1 Cor. 15: 12-26.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

The lesson for today lends itself to that particular kind of dramatization that is now so popular over the radio where the running text of a story is interrupted from time to time to present a portion of action. The reading takes place outside the room or behind a curtain. The first bit of dramatized conversation should come in verse 58 following the first sentence: "He went to Pilate, and begged the body of Jesus." Either the teacher or one of the students should write the script portraying this imagined conversation between Joseph of Arimathea and Pilate.

The second conversation need not be imagined. It is already written in verses 63 to 65. The reader stops after the word "saying" (vs. 63) and Pilate and the others continue with their conversation.

An effective close for the whole reading would be to have a soloist or quartette follow immediately with "Christ the Lord Is Risen Today." These singers, like the readers, might stand outside the room.

Teaching the Lesson

Again we have a lesson so well known to all regular attendants at Sunday school that the teacher may have to struggle with a certain indifference born of long familiarity. We conquer indifference by using methods new and unexpected. Among a number of such devices is the introduction of Joseph of Arimathea in person. He should be the same one who has portrayed Joseph in the reading. He may be dressed in costume and give an autobiographical sketch of himself in the first person or if you fear too much amusement over the costume, accept him in his ordinary clothes with an introduction like this:

"John, you played the rôle of Joseph of Arimathea in the reading of the lesson. Tell us what kind of man you think this Joseph was?"

The teacher and Joseph will have had a conference some time during the week in which they have thought about this hitherto silent disciple, looking up in the other Gospels the account of his offer of his tomb. It was a magnanimous offer for any Oriental, even a rich one, for all Orientals derive peace during old age from knowing where they are to be buried.

Concerning Joseph of Arimathea. What does this prompt appearance tell of the closeness with which he followed Jesus' actions? What does his request for Jesus' body tell of his courage? Mention possible reasons why we have not heard of him earlier in the Gospels. Look up the story in the Gospel of John. What additional information does John give? Compare Joseph's loyalty to Jesus with our loyalty to our friends. Do we ever wait to demonstrate our love until some great catastrophe has befallen our friend? Mention different ways in which we demonstrate loyalty and affection to friends in distress. What might we do for those same friends before trouble has come to them?

Concerning the Sepulchre. Note the persons in the sepulchre experience: Jesus, Joseph of Arimathea, Pilate, Mary Magdalene, the other Mary, chief priests, Pharisees, soldiers, the angel of the Lord. These individuals are significant not only for their own personal relationships but also as representatives of the larger groups whose lives were touched by Jesus then and now. How would you describe them? Was Joseph of Arimathea a representative of that great host of silent disciples who have courage to come out and take an open stand for Jesus only when a catastrophe is upon him? Was Pilate always passing responsibility to others, always washing his hands of the whole affair? Agree or disagree with one of the following statements and give reasons for your answer:

The two Marys were at the sepulchre because they were prostrated with grief and had been there from the time of Jesus' burial. They came because they

had expected the resurrection. Refer to accounts in Mark and Luke.

Concerning the Angel. Compare Matt. 28: 2-6 with Luke 2: 10-12. To whom was the angel revealed, rich men, governors, simple folk or priests? What was the principal message on both occasions? Does this message "fear not" have any value for us today? Consider the reasons the angels in both instances gave for putting aside fear: "For behold . . . ." (Luke 2: 10); "For I know . . . ." (Matt. 28: 5, 6). What connection has "good tidings of great joy" with the resurrection?

The Resurrection in Painting and Song. For a special item ask someone to give a short speech on well-known paintings and Easter hymns, paying attention not so much to the biography of the artist and composer, but trying to catch from the portrayal what Easter must have meant to the artist's own experience.

The Resurrection in Your Own Life. It is difficult to bring forth "witnessing" from the class, but as teachers surely we cannot think of this lesson as complete without arranging for some opportunity for each student to search his own heart for the answer to the question, "What does the resurrection mean to you?"

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "A Living Presence."

Prelude. Pianist playing a stanza of "Christ Arose," with Amen.

The Easter Message. Luke 24: 1-7; 1 Cor. 15: 54-58. (Given preferably from memory, by a chosen reader.)

Hymn. "Christ the Lord Is Risen Today."

Poem. "The Present Crisis," by James Russell Lowell (stanzas 11, 12, 13, 14, 15, 16, 18). Introduce the poem by observing that Jesus' victory over death was God's vindication of Jesus' faith in the way of love, and that in a universe ruled by the kind of God Jesus revealed, no heroic service and suffering for any great Christian crusade can be lost or defeated.

Prayer. We bless thee, our Father, for the thrilling message of Easter. We thank thee for One who lived so perfectly that men could not tolerate the thought of his extinction, nor doubt that the Lord of Love is the Lord of the universe. We praise thee for others down through the years who, with a portion of His spirit, have lived heroically to advance His kingdom of love. Grant that this Easter celebration may impel us to choose love's way so fully that immortality, and our living Lord's companionship, may be a radiant reality. Amen.

Hymn. "The Day of Resurrection."

Discussion. One of the most beautiful of the stories of personal experience with the risen Lord is Luke's narrative (24: 13-35) of the two disciples walking home from Jerusalem to Emmaus. Discussing the recent tragic events and the defeat of their eager hopes, they welcome a fellow-traveler who wondrously revives their hopes by recalling to them the prophetic insights about God's redemptive use of suffering. As the mystic Presence reveals divine purpose enveloping apparent disaster, their hearts burn within them, their faith becomes sight. Jesus reveals himself to them and they haste to tell of their experience.

The story is given a revealing interpretation in Girardet's memorable picture, "The Walk to Emmaus." (Display an illuminated copy, if at all possible.) The artist portrays the two men engaged in earnest conversation with each other, while the Christ spirit, between them and a step behind, stirs their souls to new vision and purpose, as they traverse the rocky road toward Emmaus and the sea. The Spirit of Jesus has possessed them; Pentecost has already come; they see visions and dream dreams; they are ready to set the world afire for God!

Girardet has suggested the living presence of the Christ in terms that make Christ available for devout disciples in every age. As we walk by the way, as we converse by the hearth, as we teach his eternal truth, as we give the cup of cold water, as we pioneer in advancing peace on earth and good will among men, in the Master's spirit, the same living Presence becomes our comrade, discloses new truth, inspires new courage, gives life a new birth. The original Easter experiences come alive for *us* when they are thus translated and reproduced.

Hymn. "We Would See Jesus, for the Shadows Lengthen," stanzas 1, 2 and 5.

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Superintendents will need to acquaint themselves without delay regarding the highly significant recommendations adopted by the Denison Conference of 137 representative Baptist youth, called together by the Council of Christian Education of the Northern Baptist Convention. In their laudable effort to develop a really unified youth program for the denomination, as it relates to the work of the local church, they have set forth many valuable suggestions. The tentative report is available for full and frank discussion by youth classes, societies, and groups in church, association, and state, preparatory to its final revision and adoption. This is an important phase of the unification of educational work voted by the Northern Baptist Convention in 1938, when it created the Council on Christian Education.

The youth section of BAPTIST LEADER is of special interest to the superintendent and the youth division head, and not merely to the youth society leader and the youth class teacher. Some societies pursue special studies provided by our denomination. Others use the topics and helps printed in this magazine. These materials cannot all be used, however, since six or more themes are now provided for any given month, permitting a selection. The remaining topics might well be used for study and discussion in older youth classes that have completed the graded series.

Conscientious objectors to war, and Christian pacifists generally, should register their convictions with some responsible group well in advance of any possible emergency. Thousands in various denominations have already done so. Baptists are invited to send their names to Rev. George L. Collins, 429 North Park Street, Madison, Wis. Mr. Collins is an active member of our national committee on Exemption from Military Service for Conscientious Objectors. We suggest that pacifists, and others interested in the matter, ask him for a copy of the excellent "Pacifist Handbook," enclosing ten cents in stamps. Youth classes and societies might well consider its contents at some length.

"Absolute Religious Liberty"

(Concluded from page 14)

the complete separation of Church and State, as set forth in the First Amendment of the Federal Constitution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," should be made a part of the fundamental law of every civil government on this earth.

Furthermore, we believe that the surest and most effective form of national defense is to strengthen the hands of the people of America in the God who has granted to every man the right to religious liberty, and therefore, we call upon all who serve God, all who appreciate our democratic institutions and all who desire to restrain totalitarian aggression, wherever found, to join in the defense of religious liberty.

Let everyone of every faith pray for the blessings of God to rest upon the efforts of our honored President, as he explores all the possibilities of promoting peace, and let us who differ in our religious beliefs agree to disagree, agree to be true to our deepest convictions and agree to be loyal, patriotic Americans, rejoicing that we live in a country where free speech, as well as religious liberty, is a part of our fundamental law.

LESSON 5—MARCH 31

The Kingdom and Missions

Matthew 28:16-20

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some doubted.
18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

KEY VERSE: *Ye shall be witnesses unto me . . . . unto the uttermost part of the earth.—Acts 1:8.*

TO BE READ EACH DAY

Mar. 25. M. The Continuing Task. Matt. 28:16-20.
Mar. 26. T. Christ's Program for His Church. Acts. 1:1-8.
Mar. 27. W. Our Task in Evangelism. John 1:35-42.
Mar. 28. T. Our Task in Teaching. Deut. 6:4-9.
Mar. 29. F. Our Christian Example. 1 Peter 2:11-17.
Mar. 30. S. Supporting the Church. 2 Cor. 8:1-8.
Mar. 31. S. The Universal Call to Worship. Ps. 96:1-13.

SCRIPTURE SAYS—

By J. W. Bailey

The Lesson Setting

Matt. 28:16 mentions "the mountain in Galilee" where Jesus had appointed that the disciples should meet him. Behind this verse are Matt. 28:7 and Mark 16:7, with their instructions to the disciples to go into Galilee where they would see Jesus. They were also told that "he goeth before you." Furthermore, it is indicated in these two verses that Jesus already had spoken to his disciples concerning this matter. Going back to Matt. 26:32 and Mark 14:28, we find the earliest reference to such a meeting. In no one of these passages is the name of the mountain given. The disciples, however, seem to have known the place that Jesus had in mind.

In Acts 1:3 we are given the information that Jesus showed himself alive after has passion, "appearing unto them for the space of forty days." Some time within this period of forty days occurred the appearance of Jesus to the disciples that is mentioned in this lesson. At that meeting he gave to them the Great Commission.

The Authority of Jesus

Matt. 28:18 affirms the authority of Jesus both "in heaven and on earth." This same thought is affirmed in various other passages. Matt. 11:27 and Luke 10:22 record words of Jesus uttered in the midst of his ministry in Galilee. In them he affirms that all things have been delivered unto him of his Father. On the basis of that truth, he indicates that anyone who would enter into the fullness of the knowledge of God must come through the revelation which he himself gives. This teaching is followed by what is known as the Great Invitation, Matt. 11:28-30. Jesus declares that in a very special way he is the channel of revelation of God to man. Upon this basis all are invited to enter his fellowship, that they may find that which God will supply.

In the passage which forms the basis of this lesson, the authority of Jesus is conceived in a different relationship. It is seen from the point of view of supremacy and control. With this should be associated Peter's statement in Acts 2:36 "that God hath made that same Jesus . . . . both Lord and Christ." As Lord, there was committed to him all authority. Acts 2:33-35 indicates the authority of Jesus in connection with his exaltation at the right hand of God. The idea of Jesus at the right hand of God is mentioned in the New Testament about twenty-five times. It invariably refers to his exaltation to a place of authority. This same idea is found very frequently phrased in other words. The conception of Jesus as Lord thus is seen to have been a constant factor in the thinking of the early church.

The matter is set forth in very condensed and definite form by Paul in 1 Cor. 15:25-28. Paul asserts that Jesus has been exalted and is in possession of sovereign authority. He is to continue to reign and to subdue all things which God has placed in subjection under him. God has given all these things unto him, but they have not yet been subdued. Accordingly, he will continue his conquest until he has put "all enemies under his feet." He will then turn over to God the authority previously committed to him, and will himself "become subject to God, that God may be all and in all."

The Universality of the Gospel

The universal character of the gospel is set out in Matt. 28:19. Mark 16:15 contains the same idea in almost the same words. Luke 24:47, 48 gives the same outlook, as also does Acts 1:8. It is implied also in Acts 10:42. In Gal 2:7, 8 Paul indicates very clearly that he had been specially commissioned to carry the gospel to the Gentiles.

The joining of Father, Son, and Holy Spirit in Matt. 28:19 has its closest verbal parallel in 2 Cor. 13:14. A similar relationship is suggested in 1 Cor 12:4-6, and the idea is carried throughout the remainder of the chapter. Eph 2:18 and 3:14-17 suggest the same thought, but not in the same language. Compare also Rev. 1:4, 5.

One of the most profoundly impressive things in the New Testament is the way in which the first disciples came to perceive that Jesus, the historical person with whom they had associated, was in very truth the Son of God.

LESSON APPLIED

By Howard K. Williams

Your Purpose: To make your class want to give full obedience to Jesus as King.

Your Preparation: A review of the lessons of the past six months. Note that you have come to the last of the studies in Matthew's Gospel. Recall Matthew's purpose to show that the historical Jesus was the fulfillment of the Old Testament prophecies of the Messiah. His frequent use of the phrase, "that it might be fulfilled which was spoken of the Lord by the prophet" is an indication that he has kept this in mind.

Matthew's Gospel is the Gospel of Jesus as King. This Gospel traces Jesus' kingly descent; tells how kings of the East came to lay tribute at the Great King's feet, gifts of gold, frankincense, myrrh; shows how he conquered temptation with kingly power; states with authority the principles of his kingdom; speaks of the miracles he performed; relates his parables about his kingdom;

pictures him as a King of a different kind as he rides into Jerusalem on a donkey; relates how though a king he girded himself with a towel and washed the disciples' feet; and sets forth how he died, rose from the dead, and now as the King of Heaven gives the Great Commission to his disciples. Is Jesus your King? What has this study of Matthew's Gospel meant to you and to your class?

Jesus bade his disciples meet him, after his resurrection, in Galilee. Have you ever wondered what these disciples thought as, separately or in pairs, they walked from Jerusalem to Galilee? What hopes and expectations did they entertain?

The Gospels do not give many particulars of Jesus' appearance in Galilee. They tell, however, of the miracle of the fishes, of a breakfast by the sea, of a dialogue between Jesus and Peter, and of the assembling of the five hundred. It doubtless was at this time that Jesus gave the Great Commission, as it is called today.

Then we find Jesus with his disciples back again in Jerusalem. He walked with them, once more, the old way they had taken so often; out through the east gate of the city, by the Garden of Gethsemane, up the slope to the summit of the Mount of Olives. From it he ascended into heaven (Luke 24: 51; Acts 1: 9). The disciples were dazed. They had expected this but now that it had happened, it seemed sudden, incomprehensible. Two heavenly visitants appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Command of the King

"Go!" There is in India an enormous idol that is called "The Sitting Buddha." Not until after Christianity had come into India and China did the Buddhists begin to do missionary work. The religion of Jesus is not a *sitting* religion. Some people make a mistake there. They say, "I do not do anybody any harm." As though that were Christianity! You are not expected to do anybody any harm. The State will see to it that you do not. But that is not Christianity. Jesus says: *"Go!"* *"Go* tell thy brethren!" *"Go* preach to all nations!" *"Go* preach the kingdom of God!" So the early disciples went everywhere preaching the word.

You say, "I cannot go, but I will give money that others may go." That is better than nothing, but it is not enough. A young chaplain put to the Duke of Wellington this question: "Do you think it obligatory to carry the message of Christ to the heathen?" "What are your marching orders?" answered the Duke. "But," pursued the chaplain, "Jesus said to go into all the world." "Then you have no alternative," replied the great soldier.

Nor have we. We *can* go; everyone of us. Not to China or Africa, necessarily; but we can carry the good news to someone. Only so can we keep our religion fresh and vital and up-to-date. Have you obeyed the command?

"Teach all nations." Tell others about Jesus; tell them so earnestly that they shall want to sit at his feet and learn of him.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Note the place that baptism has in the life of the Christian. It comes, not at the beginning of one's earthly life, but at the beginning of one's Christian life. Read the Book of Acts and you will see that the practice of the apostles was to baptize only those who believed on Jesus. The method of baptism was immersion in water. No scholar will dispute that. He would completely discredit his scholarship, if he did. Baptism was, and is, the acted-out symbol of the believer's death to sin and resurrection to newness of life through the work of Jesus Christ.

Why should a person openly acknowledge his allegiance to Jesus? One may say, "If a man believes, isn't that sufficient?" But would a nation accept such an unacknowledged allegiance? Would the commander of an army? Would the officers of a lodge? No more does Jesus.

Only a cowardly soul is afraid to acknowledge his allegiance to Jesus. Only a shirking, mean soul is willing to accept benefits without paying for his share. Today, the forces of sin are so aggressive that all the followers of Jesus need to profess his name and to stand forth boldly for him.

"Teaching them to observe all things whatsoever I have commanded you." Another type of teaching is emphasized here. To begin with, we give convincing testimony which makes people want to follow Jesus. After they become disciples, we continue by teaching them what Jesus wants them to be and to do. It is not enough to evangelize and to forget. We must instruct in all the avenues of Christian service.

To Whom Does the King Send Us?

"To every creature." The Great Commission carries us to the ends of the earth. "Why did you not come before?" asked an eighty-year-old woman of India when she heard for the first time the story of Jesus. What excuse can we offer for not having gone before?

It cannot be that we do not have money. We have money for other things. It must be that we do not give it. Can it be difficulty of access? Surely not, for science today makes it possible for men to go everywhere, even into the frozen North. Airplanes, ocean liners, streamlined trains, autos, all are at our disposal.

A businessman standing upon the border of a great Chinese province was told by his guide, "We cannot go farther!" Just then they heard the creaking of an old Chinese cart loaded to the top with cans of oil. Marked on the cans were the words, "Made in U. S. A." "We can send them light for their homes," the man observed. "Why can't we send them light for their hearts!" Whose fault? Yours or mine!

The Power and the Promise

"All power is given unto me" and "I am with you alway." Jesus promises us that he will be with the one who goes forth in his name. Read the lives of Livingstone, Paton, Carey, Whitman, Chamberlain. See how this promise was their power. The chieftain of an African tribe said to Livingstone, "We will kill you if you go farther!" Livingstone read his Bible, remarked that the words of Christ were the words of a gentleman, and then went to sleep with the soundness of a child. In the early morning the chief came and said, "I've decided to lend you my canoe to cross the river." Was this coincidence or was it evidence of Jesus' power?

"The wild beasts will get you!" said a traveler to Jacob Chamberlain in India. "The bridge is washed away and on this side of the river there is nothing but jungle. Better go back!" Chamberlain knelt down and talked with God. God said, "Go ahead!" "Does God still talk to men?" you ask. Of course! Haven't you ever talked with God? Chamberlain went on. He came to the river, and there he saw two natives on a heavy government raft. They were trying to push out. "We have tried for hours to get this downstream," they said, "but the wind and current have kept it here." Was it Christ's promise fulfilled? Chamberlain thought so.

We have not sufficiently tested Jesus' promise. He will keep it.

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It has been said of Paul that he made of Christianity a world religion. He interpreted Christianity in the thought and the language of the peoples among whom he lived and among whom he went. He carried Christianity into every part of the world that he knew. He might have become a man of wealth and a leader in the affairs of his own nation. But he chose instead to become rich in good works, and a leader in the affairs of a world-wide empire—the ever-growing kingdom of God.

The Kingdom of Heaven

The idea of the kingdom of God is a growing idea. It grew among the ancient Jews where it first had its birth. It grew among the early disciples of the Christ who prayed for its coming with ever-enlarging understanding. It has grown in the Christian church through every succeeding age of those who fulfill the Master's purpose on the earth. It grows in the comprehension of every thoughtful Christian who gives himself to the accomplishment of the purpose for which the Christ was born, for which he lived and taught and suffered, and in the cause of which he died.

When Jesus was born his people were expecting a Messiah who would establish a visible, material kingdom composed of their own race, over which he would reign forever. They thought all other peoples would be subject to this kingdom. Jesus came, indeed, to establish the kingdom of heaven. The first message of John the Baptist was that the kingdom of heaven was at hand. The first message of Jesus was concerning the kingdom. But with Jesus the kingdom was universal in its scope. It was in no way dependent upon political or ecclesiastical forms. Its essence was inward, not outward. He sought to establish it by inducing men to love God, to seek to know his will and to obey it. He sought to show men how to live as members of that kingdom. He presented himself as the ideal of the kingdom in his faith in God and his devotion to him, and also in his love and service toward men. For three years he tried by argument, exposition, illustration, and personal example to make clear the true meaning of the kingdom. But his own disciples misconstrued his teaching (Acts 1: 6), the Jewish people rejected him as their King, and the political-religious parties of his nation at last combined against him and put him to death. But in doing this they made the triumph of his kingdom sure.

Jesus declared that if he should be lifted up he would draw all men unto himself. His unselfish service that reached its culmination on the cross has been the inspiration of the world ever since. As people see him there, catch the vision of his purpose and feel the urge of his Spirit, they are irresistibly drawn to him and to his way of life. They too, are willing to pour out their lives in service for others. They too, are eager to help the whole world to find fellowship with God. They too, are earnest in their efforts to cause the will of God to be done in all the relations of men.—J. Sherman Wallace.

Prayer and Missions

As to the effectiveness of prayer in foreign missionary endeavor, these familiar lines are never out of date:

"Away in foreign lands they wondered how
Their simple word had power;
At home the Christians, two or three, had met
To pray an hour."

No one can have contact with foreign missions through prayer without being greatly enriched in mind and heart. For in the study of God's ways with other people, Bible verses will again and again suddenly become radiant with new meaning. Over and over will it be proven that the gospel is the power of God unto salvation to every race.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

With such a short lesson why not spend a few minutes at the beginning of the class period memorizing all the verses? Have them written on the blackboard, reading them analytically. Then erase some of the words and try the class on filling in these words. Finally let the class repeat all the verses in unison.

Teaching the Lesson

The Place of Authority in the Kingdom. Who within the past year has not heard statements like these: "What the world needs today is discipline," or "There is no longer any authority that youth respects." If you have not heard such opinions you are either to be congratulated for living in a perfect community or bemoaned for not being awake. Tune in on a dozen homes taken at random and find out how many are free from such remarks as, "You're not my boss," and "I'll do as I please." The revolt against authority is in the air. Adults like to think that only youth are infected with "no-body-can-make-me-itis," but corner an honest adult and he can show you symptoms of the same disease in friends his own age.

Ask the young people how they feel about discipline and authority. And when they have voiced their own and their friends' opinions and reactions concerning parental, school and civic authority, ask them what they think about the authority that Jesus has.

"Go ye therefore." How dependent upon a belief in Jesus' authority is our acceptance of the Great Commission? We must admit that this is a searching question and we may not be able to have the full and complete answer given publicly. Inside each one's heart, though, it should be answered. Each one of us, teachers as well as pupils, should know where he stands in regard to this belief in Jesus' authority.

If now, instead of tuning in on a dozen neighborhood homes we tune in on a dozen nations, we hear in as many different tongues the commandment, "Go ye." Ask different members of the class to imagine themselves in Germany, Japan, England, China, France, Finland, Sweden, Italy, Russia, and to fill in the rest of the commandment, "Go ye . . . ." which the rulers in those lands are giving their youth. Write these on the board. Then compare them with the commandment given in verses 19, 20*a* of our lesson.

Ask the same members or others to fill in the promises which these commanders give their youth, filling in, "And lo . . . ." Write these on the board and then compare all of them with the promise of Jesus in verse 20*b* and the fulfillment of that promise as witnessed in lives of others or in your own life. The following example illustrates the procedure suggested above: Japan's military leaders say to their young men, "Go ye, therefore, into the rich province of Shansi, burn the towns, destroy the people, and lo, we shall pay you your monthly wages and for distinguished service give you a medal." What actually happens is that most of the Japanese soldiers in Shansi have had no home leave, even a free week-end in two years, that they sit in muddy posts exposed to attacks by Chinese soldiers and frequently starve to death or go mad.

Dr. Kenneth G. Hobart heard the authority in Jesus' "Go ye," and went to China, later to Burma, and is now back in South China. When the Japanese bombed Swatow he was there and cared for the frightened refugees who crowded into the mission compound. One Sunday he preached to them on "The Courage of Jesus." Surely Jesus' promise, "Lo, I am with you alway," has been fulfilled for him. (See *Missions*, November 1939, page 554.)

"Ye Shall Be Witnesses unto Me." What does it mean to be a witness? Name some of the ways by which you have heard the witnessing of others people. Evaluate these. Which ways prove most effective? Compare these with your own witnessing. What hindrances do you find to witnessing by word of mouth? Are you at any time conscious of a fear of being misunderstood, fear of losing your place in a certain group? Compare witnessing by word of mouth with witnessing by deeds. Are all kind deeds a true witnessing that we are disciples of Jesus?

"Unto the Uttermost Part of the Earth." Go around the class and have each member give the name and station of a missionary whom he knows personally or whom he has heard speak. Request someone to look up during the week the names of missionaries now in service or formerly in service who have

come from your church, or from your town. Ask for a brief report of the work done by some of these persons. If your church supports a missionary, make certain that the class knows this missionary and something of his or her work.

Your Church around the World. Either on a map of the world or on a globe indicate by little markers the places where your church members have witnessed for Jesus or are now witnessing. Let some class member lead in a special prayer for these missionaries. Ask for volunteers to write notes to the missionaries mentioned, telling them of the thoughts and the prayers of the class.

WHAT DO YOU THINK?

1. Christ has commanded missionary effort. That, in itself, should be sufficient, but what other good reasons are there for missionary work?

2. Why have the churches been so slow in carrying out their Great Commission? Have they doubted Christ's right to give this commission? Have they doubted the wisdom of the method Christ prescribed? Have they doubted Christ's willingness or ability to aid in the enterprise? Have they been discouraged by the magnitude of the task?

3. How much do you know about the history of missionary effort? What methods do you consider most effective under present-day conditions?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Our Commission."

Prelude. Pianist playing two stanzas of "The Strife Is O'er, the Battle Done," with Amen.

Call to Worship. Reading Psalm 100.

Hymn. "All Hail the Power of Jesus' Name."

Scripture. Matthew 28: 16-20; Acts 1: 8.

Poem. "The Presence," by Harry Kemp. (Given by chosen reader, from memory, if possible.) This poem may be found in *1000 Quotable Poems,* compiled by Thomas Curtis Clark, page 307.

Picture Study. Eugene Burnand's stirring painting, "Go, Preach" has attained in recent years a deserved popularity, especially in youth gatherings. Jesus stands with a young man of earnest mien. Both are looking out upon the world, but Jesus is lifting his eyes to grasp its ideal possibilities, while the earnest young man is wondering whether he dares to face its challenging realities. Jesus' hand rests in friendly fashion upon the youth's shoulder, while His right hand invites him forward in personal dedication to the larger task. Jesus' challenge is not to preaching in the narrow sense, but to eager personal witness in every area of life to the truth of the gospel. (A rich interpretation of this picture is found in Albert E. Bailey's leaflet set, "Christ in Recent Art"; 16 pictures, 50 cents.)

Discussion. Had there been no Great Commission in the New Testament, the spirit that Jesus inspired in the disciples would have created one. If one knows that he must love friend and enemy alike, and if one has any insight or truth for life that is of value for all mankind, he must share that knowledge. All of us have been vastly enriched by the Christian heritage which other devoted folk have transmitted to us. Christianity, possessing the world's supreme truth regarding God and man, must of necessity be a teaching, evangelizing, and missionary religion. No individual Christian, therefore, can (or should wish to) escape from this great imperative. On the other hand, one who takes seriously the Great Commission will find his life growing daily in power, depth, and joy.

Noteworthy in Jesus' commission is the emphasis on teaching, and on a particular kind of teaching. "Making disciples" means enlisting and guiding learners! "Teaching them to observe whatsoever I have commanded you" means teaching them *by the practice method* to follow Jesus' way of life. Teaching, in other words, must get over into the hearts and activities and wills of men. Truly, Christian education therefore is at one with all sane evangelism. It would see hearts transformed by the Master and lives guided into the whole Kingdom enterprise. Both evangelism and Christian education should issue in the full establishment of the will of God.

The Easter victory and the kind of life it vindicated are but an ancient tale except as we share the same daring faith, and witness in word and deed to its transforming power. A church that believes Jesus' divinity and immortality has a faith that can make the world over after God's heart.

Hymn. "Lord, Speak to Me, That I May Speak."

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Among the ten-cent books that may be purchased in the five-and-ten-cent stores are two excellent items, *Old Testament Stories* and *My Own Book of Prayers.* They are adapted to boys and girls of junior age or younger. Both were written by Dr. Mary Alice Jones, director of the Children's Division of the International Council of Religious Education. The publisher is Rand, McNally & Co.

Church school teachers often are the key persons in enlisting young folk for the Christian life. It is not too late, when you receive this issue of BAPTIST LEADER, to call together the teachers of the older junior and of all youth division classes and to suggest to them the strategic opportunity that is theirs, in the class, in the home, or in personal conversation, to lead pupils to personal decision for Christ. This is the first great goal of all their work, and their influence often surpasses that of the pastor or superintendent. There often are other persons in a pupil's home or in his circle of friends whose simultaneous decision, at the teacher's invitation, may strengthen the first pupil's decision. Prompt and prayerful action early in March will be far more productive than at most other seasons.

"Home and Church Working Together in Christian Education" is an excellent new manual produced by The American Baptist Publication Society. A single copy may be had free; ask for your copy. If more than the one copy is needed, the price is fifteen cents each. The manual will help you to emphasize family worship, Christian example in the home, and family attendance at public worship, as urged for the current year by the Northern Baptist Committee on the Home.

You will wish to ask for the Social Service Committee's free reprint pamphlets: *Is America Sobering Up? What Are the Facts?* and *The Church and the Changing Social and Economic Order* (an excerpt from the Madras report). One of the best new sources of information on temperance education is the bulletin, *The Local Church and the Liquor Problem.* (May be ordered from The American Baptist Publication Society. Price, 10 cents.)

A genuine and active interest in missions is a necessary qualification for any superintendent. The Christian church is super-racial, super-class, super-national, and it ought to have a growing concern for its world-wide task. Worship programs should frequently feature world friendship news and attitudes. Schools of missions should be promoted. Older classes may use missions courses as electives. Missionary stories are available from the Department of Missionary Education for department use, for expanded sessions, or for week-day groups. Many pictures and news items relating to Baptist missions are found in *Young People.* Many interesting free pamphlets on missions may be had for general distribution from your Baptist State Convention office. Their use during the coming weeks will build a better interest in missions that should register in the April finance campaign.

The Book Browser

Finds volumes that, like the March winds, blow hither and yon

AT the breakfast table this morning your Browser was reading from the Scriptures and he came upon that verse in Malachi which relates that "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The mention of that book somehow made all humanly contrived books seem insignificant, and your Browser straightway fell to thinking of how years ago folks used to sing, with a great deal of sincerity, "Is my name written there?" And then he wondered why folks today were so little concerned about the state of their souls, and before he knew it he was so perplexed by the problem that Matilda had to speak to him twice before he heard her.

"That reminds *me* of something," she said. "When you go downtown this morning I want you to stop at The American Baptist Publication Society store and buy three copies of our denominational *Book of Remembrance*. One is for Mr. Moore and the other two are for the Swanson sisters." Now, your Browser, like most men, hates to carry parcels, but that was one errand that he could perform in good spirit; for in his judgment the 1940 *Book of Remembrance* is the most attractive and interesting that the denomination has ever brought out. He who reads it gets an acquaintance with a host of God's saints and gains such an understanding of the Christian work being carried on as will move him to sing,

> "Glory, glory, hallelujah!
> His truth is marching on."

With that by way of introduction, your Browser hastens to the business in hand. Here is an account of some books he has read this past month.

■ *The Problem of Religion,*[1] by Charles F. McMann, is a wholly sincere effort to determine historically and philosophically what religion is. The author has read widely and courageously, and thereafter has sought to organize his conclusions into a rational system. This book disturbed your Browser considerably. Not that he would deny any man, even for a moment, the right to pursue such an investigation, or to set forth, upon its conclusion, his findings, however unorthodox they may be! The Browser's disturbance arose from the fact that this research produced so little of practical worth. All our worldly Gigadibs may still learn from pragmatically minded Bishop Blougram, who said (if you recall your Browning):

> And now what are we? unbelievers both,
> Calm and complete, determinately fixed
> Today, tomorrow, and forever, pray?
> You'll guarantee me that? Not so, I think!
> In no wise! all we've gained is, that belief,
> As unbelief before, shakes us by fits,
> Confounds us like its predecessor.

■ After all this, perhaps you would like for relaxation and some added acquaintance with the Bible, *Building Bible Names,*[2] or *The Bible Cross-Word Puzzle Book, No. 2.*[3] Puzzle addicts will not find these very difficult, especially since in many cases the Bible references are cited. (No peeping, now, at the answers in the back of each book!)

■ For anything quite like the next volume, one must go back to Bruce's *Training of the Twelve,* published in 1871. It is *With the Twelve,*[4] by Dr. Carl A. Glover. This thoughtful, well-written book explains the disciples in terms of their relationship to Jesus Christ. It shows how he transformed the men who changed the world. The first 154 pages deal with the training of these men, the remaining chapters (more than one hundred pages) are devoted to biographical sketches of the disciples. The book, while scholarly, maintains an admirable inspirational quality.

■ *The Baptist Romance in the Heart of Europe (Czechoslovakia),*[5] is the work of Dr. Joseph Novotny, Professor at the International Baptist Seminary, East Orange, N. J. The book possesses, your Browser believes, much more significance than its unassuming appearance might at first suggest. As the subtitle states the book is an account of "The Life and Times of Henry Novotny." Henry Novotny, the father of the author, was the leader of the Czech Baptists and, like most pioneers, endured the fires of persecution. Because Henry Novotny was so truly an apostle of Jesus Christ, in reading of his life we gain a thrilling picture of conditions in lands where to witness to the truth as Baptists hold it, is still fraught with danger—and immortal glory! The book is written in an informal narrative style. Preachers and teachers will find in it illustrations that will brighten and enforce many a sermon or lesson.

■ Your Browser discovers that the Sunday school lessons for the next three months (April, May and June) will have to do with the Old Testament prophets. He believes, therefore, that many pastors and Sunday school teachers will be interested in the book he mentions next. It is entitled, *The Prophets: Their Personalities and Teachings.*[6]

This study of the prophets was written by a distinguished Jewish rabbi, Dr. Beryl D. Cohon, of Temple Sinai in Boston. Dr. Cohon, as some may not know, has been active in furthering better race relations, and is a member of the faculty of Boston University where he conducts studies in Judaism and the Old Testament.

Dr. Cohon possesses such broad scholarship, such evident sincerity and such great enthusiasm for the prophets as moral and spiritual leaders that a vigorous, helpful book was inevitable. He succeeds remarkably well in setting forth the personalities of the prophets and in showing the contribution that each made to his own day and also to our own.

In the case of so excellent a book it may seem invidious to speak of any shortcoming, but the Browser found himself wishing that this scholarly writer had given a somewhat fuller treatment of those passages in which conservative Christian scholarship sees predictions of the coming of Christ. Dr. Cohon dismisses these passages, not from prejudice against their Christian implications, but (like numerous Christian expositors of the more radical school) because of what he considers adequate historical and exegetical grounds. With this allowance made, the book can be read with both interest and profit. It is stimulating and timely. Best of all, it is original—not a threshing over of old straw.

More book news next month. Till then, the writer remains,

Obediently yours,

B. BROWSER

Books Reviewed

[1] *The Problem of Religion.* By Charles F. McMann. Bruce Humphries, Inc., 1939. 192 pages. Price, $2.50.

[2] *Building Bible Names.* By E. Ray Casto. W. A. Wilde Company, 1939. Price, $1.00.

[3] *The Bible Cross-Word Puzzle Book, No. 2.* By S. K. Davis. W. A. Wilde Company, 1939. Price, $1.00.

[4] *With the Twelve.* By Carl A. Glover. Cokesbury Press, 1939. 276 pages. Price, $2.00.

[5] *The Baptist Romance in the Heart of Europe (Czechoslovakia).* By Joseph Novotny. Czechoslovak Baptist Convention in America and Canada, 1939. (May be ordered from The American Baptist Publication Society.) 142 pages. Price, 75 cents.

[6] *The Prophets: Their Personalities and Teachings.* By Beryl D. Cohon. Charles Scribner's Sons, 1939. 232 pages. Price, $2.00.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.